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CHRIST'S TEACHING CONCERNING THE LAST THINGS

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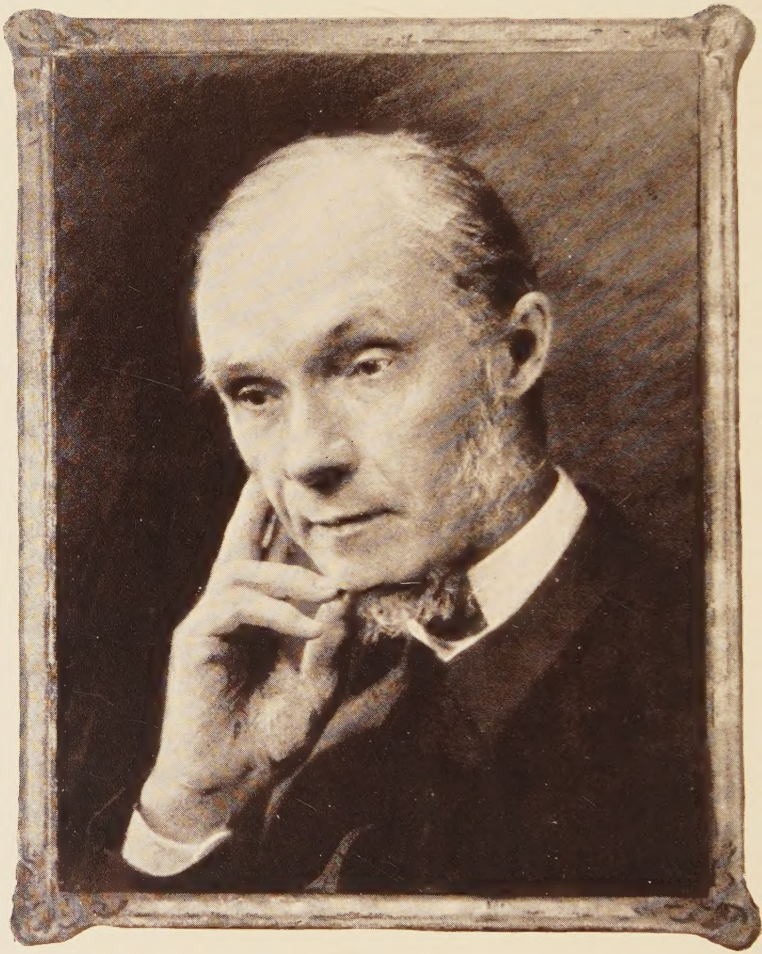

Yours Sincerely
J. M. Lawn

CHRIST'S TEACHING CONCERNING THE LAST THINGS AND OTHER PAPERS

BY THE LATE

WILLIAM CAVEN, D.D., LL.D.

PRINCIPAL OF KNOX COLLEGE, TORONTO

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PREFATORY NOTE

A YEAR or two before the death of Principal Caven, he was asked by the American Tract Society to write a small volume, one of a series, on "Christ's Teaching Concerning the Last Things." Dr. Caven had just passed through a severe illness, and, feeling that all his strength would be required for his college work, declined the invitation. A little later, however, when his health was more fully established, the request was renewed with such urgency that he felt it impossible to refuse to undertake the task. This was literally the last thing he worked at on earth. The theme was one to which he had given much thought, and the book was almost ready for the press when he was unexpectedly called to his rest.

During the years that have elapsed since his death there has been a growing importunity from many quarters for some fuller memorial of his valuable life. Dr. Caven

had lived through a most important and critical period in the history of Canada and of the Presbyterian Church. It seemed suitable that one who occupied so prominent a place in the movements of this time should have his views on certain topics of theological thought and religious and social life preserved in a permanent way. To this desire, frequently expressed, the members of his family at length yielded, and requested Principal William MacLaren and Professor James Ballantyne, of Knox College, and the Rev. Dr. Alfred Candier to make a selection for publication from the numerous papers prepared by Dr. Caven in the course of his long career. The choice has been made, not merely with the object of revealing the man in his writings and indicating various phases of his activity, but illustrating as well an epoch of Canadian Church history, in which up to the day of his death he played a profoundly influential part.

Only one sermon appears in this volume. It was preached on the occasion of the meeting of the Alliance of the Reformed Churches in Toronto, in September, 1892.

The article on "The Purpose of the Bible" first appeared in *The Westminster* of Toronto.

The chief place in Principal Caven's life-work

was given to Knox College. Two of the public lectures that he delivered at the opening of the session have been selected: "Spiritual Preaching" and "The Promotion of Spiritual Life in Theological Study."

For many years a school for post-graduate study has been held in Knox College during the session. Dr. Caven was the most prominent contributor and speaker at these gatherings of ministers. Two of the papers that he gave have been included in the volume: "The Testimony of Christ to the Old Testament" and "The Christianity of Paul as Compared with that of the Gospels."

The chapters on "The Divine Foundation of the Lord's Day" and "The Union of the Christian Churches" have been chosen to set forth his views in relation to two movements in which he was the most conspicuous figure in Canada.

The last chapter, characteristic of his attitude to the Christian Churches of the world, was delivered at Liverpool in 1904 as President of the Alliance of the Reformed Churches.

The memoir of Dr. Caven's life has been written by Mr. J. A. Macdonald, Editor-in-chief of *The Globe*, Toronto, whose intercourse with him began as a pupil and continued to the end as an intimate friend.

It only remains to say that the members of Dr. Caven's family have manifested a deep interest in this publication, preparing the MSS. for the press and aiding in every possible way. The book is sent forth in the belief that to his pupils and those who knew him it will be a welcome memento of one whom they would not willingly forget, and that to others, to whom he is only a name, it may illustrate an important period of the Church in Canada.

J. B.

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A BIOGRAPHICAL SKETCH

BY THE REV. J. A. MACDONALD

FOUR years have passed since that December night when the word went out "Principal Caven is dead." It was a quiet word spoken in undertone to one here and one there in the city, but they to whom it came caught their breath in surprise and regret, as when a great strain in the music ends with a sudden pause. The word was sent out east and west, and in the morning, when men read their newspapers, from Cape Breton to Vancouver, and in circles where the man lying dead in Toronto was only a name, there was felt a keen sense of personal loss, and men of understanding saw a wide gap in the front rank of Canadian life marking where one of the mighty had fallen in the high places.

That was four years ago, and the gap is there still. Changes and readjustments have come, and the noisy years that fill up the little silences of life have helped men to forget not a few of the once potent voices; but even yet, when great

issues in Church or State are confused and tangled, his voice is sometimes waited for, as though it alone had the calmness and strength that made men sure. But that voice comes not back. The life-influence he shed abroad, the mild persistence with which he pervaded great and wide-separated areas of life, was not committed as a legacy to any other. His magic mantle fell on no man's shoulders. There is in our midst to-day no one man to whom, when counsels are darkened and perplexed, men turn instinctively for steady light and safe leading. For this in him was the peculiar grace that, whether the vexed question was theological or ethical, or educational or political, an affair of private conduct or a policy for public action, he so set it in the white and unwavering light that men discerned its perspective and its relationships, and saw with their own eyes the thing to do and were impelled by their own moral judgment to do it.

This was indeed the distinction Principal Caven held throughout the two score years of his public life in Canada; not his skill and masterfulness as a leader of men, but rather that gift of his by means of which he set truth so clear and made duty so plain that the wayfaring man if he erred did so, not through ignorance, but from choice.

The secret of his power and influence did not lie exposed on the surface of his life. Neither by accident nor by force did he make his merit known. Indeed, simple though his manner of life was, and guileless though he seemed to be, the well-springs of his life lay very deep; and the superficial observer might readily deceive himself both as to what Dr. Caven thought and how he felt. No man could say "yes" with such absolute non-commitment or hide more pent feeling behind half-closed eyes.

Heredity had much to do in making him the man he was. The blood of Scotland's martyred saints was in his veins. The traditions and neighbourhood relics of old Covenanting times in the parish of Stranraer, in Wigtonshire, the tales of the hidie-holes and moss-hags of Galloway, entered into the background of his boyhood life. To the very last his life showed the fibre and the temper that could suffer for conscience' sake. The years that bring the philosophic mind softened and mellowed the light through which he perceived truth and apprehended the will of God, and he saw with increasing clearness, and with no regret or fear, how much greater and more manysided truth is than are the statements of it in any human creed. And yet he never lost that touch of the men of the Covenant which made truth,

especially truth as it is in the teaching and life of Jesus, the one supreme authority and sacred obligation in the life of men.

He was a lad of sixteen when, in 1847, he came from Scotland to Canada with his father, Mr. John Caven, a typical Scottish schoolmaster of the rare old type. He grew up in that intellectualised atmosphere with its strong dash of Calvinistic theology, and the democratic qualities that belonged to Scottish Voluntaryism. His father settled in Dumfries township near the town of Galt, and taught school in Ayr, and to this day that countryside is redolent of his memory. He himself taught school for a few months, and at the age of seventeen began his studies for the ministry at the seminary of the United Presbyterian Church at London, conducted by the late Rev. William Proudfoot. The seminary was removed to Toronto during Dr. Caven's student days, and subsequently was merged in Knox College, in which he became Professor of Exegetical Theology in 1866, and was appointed to the Principalship in 1873.

From October, 1852, until his appointment to Knox College, Dr. Caven was minister at St. Mary's and Downie. In 1856 he was married to Miss Margaret Goldie, daughter of the late John Goldie, Esq., of "Greenfield," Ayr, who was his

helpmeet throughout his long life. He began his ministry, as he said himself at the time of his jubilee, while yet a mere lad, but the boy was father of the man. The manuscripts of his sermons preached in the early 'fifties, every one prepared with great pains and carefully preserved, show the handwriting unchanged throughout half a century, and the same earnestness of purpose and directness of style that marked his maturer work. His horizons widened, in some respects the doctrinal em phasis changed, but at the heart of it the Gospel he preached at twenty was the revelation of redemptive grace which organised and dominated his theological teaching at seventy.

His life-work, in which he most adequately expressed himself and by which he most permanently influenced the Church and country, had to do with his teaching and personal influence as Professor and Principal at Knox College. For many years he had full charge of the work in both Old Testament and New. While scholarly and careful in all he did, it was in dealing with the literature and exegesis of the New Testament he most particularly excelled. The Gospels and the Pauline Epistles held for him absorbing interest, and he handled them with reverent awe. He knew what modern scholarship has to say on questions of authorship

and date, and the assured results of criticism he was ready to accept without either undue elation or anxious fear. He saw too clearly to mistake speculations and hypotheses for final results, and he believed too strongly to be afraid for the Bible because some outgrown theories regarding it had been disproved. At times he grieved as much over the unnecessary presumptions and mistaken defences insisted on by friends of the Bible as he did over the attacks of the most extreme critics. Criticism from without only fans truth into a whiter flame, while misconception and misstatement from within blur and obscure the radiance with which it shines.

Principal Caven had too penetrating a mind to count on criticism or science as speaking the last word on fundamental truth or fixing the essentials of Christian faith. For him the citadel of the faith was in the doctrine of the Person and Work of Christ. That held, nothing could really be lost. Lose that, and nothing that remained was worth while. It was for this reason he dwelt so constantly on ths Gospels and the Pauline Epistles. The great doctrines of Paul's theology were to him not only of the very esssence of Christianity, but absolutely necessary alike as a ground of the Christian's hope and as a message for the evangelical preacher. He

lingered round such great words as "sin," "atonement," "redemption," "faith," "righteousness," and when in his class-room work he came to an unplumbed verse like Rom. iii. 25, he would pause reverently, as before the Holy of Holies: "This is a great verse, gentlemen; we could preach the Gospel if we fathomed it. It strikes at the root of all notions of the perfectibility of human nature. It sets forth the whole plan of men's salvation. It puts the emphasis where it belongs. Mark well the great words of this verse. And, gentlemen, if we are out of sympathy with Paul here we do not understand the Gospel; we cannot preach it; it would be wrong; it would be immoral." And the man whose conscience was once assailed by such sword-thrusts, and whose memory is still haunted by the face of him who spoke the words, cannot lightly go up before his fellows and preach another Gospel in which sin is but a disease and salvation merely an honest doing of the best you can.

Dr. Caven's interest in education was by no means confined to the theological curriculum or to the training of men for the ministry. He had all the traditional respect of a true Scot for education, and his practical judgment was referred to by the educational authorities in Ontario at many critical times.

During the long *régime* of Sir Oliver Mowat as Prime Minister of Ontario there were few men standing entirely outside the circle of professional politicians and educationists whose opinion was so often sought and whose word was received with such respect. His prestige in the councils of education was marked in 1887, when he was elected President of the Ontario Teachers' Association in succession to Professor Goldwin Smith.

Chief among his educational interests was the University of Toronto. Knox College is federated with the University, and its Principal has a standing among the advisers and guides of the provincial institution. But in Principal Caven the University had a friend whose fidelity never wavered, whose judgment was rarely, if ever, at fault, and who, on more than one critical occasion, guided public opinion and moulded the policy of the Government so that threatening dangers were turned aside. It was a common saying that at the table in the Senate chamber, where the wisest and best of the sons of the great provincial University were gathered, there was none whose words went more penetratingly to the core of the problem under discussion, or whose line was safer for other men to follow. "I always hear him

with new admiration" was a common saying of the late Mr. Justice Street on occasions when the Principal of Knox College had made plain the whole situation involved in a controversial question of University administration. "When I am in doubt," remarked Father Ryan, "I follow his lead"; and the representative of St. Michael's College added, "Were he in our Church he would have been a Cardinal by this time."

He stood very strongly for a State-aided university, as he did for State support for primary and secondary education. He insisted on the obligation of the State as regards the education of its citizens, and was disposed to leave to the State the task of general education in all its stages from the public school to the university. For this reason he was not enthusiastic about schools or universities maintained and administered directly by the Church. He was a Scottish Voluntary of the old Secession school, and he stood stoutly against any encroachment of the State upon the rights of the Church on one hand, and of the Church upon the prerogatives of the State on the other. When Principal Grant moved for the severance of the formal bond between the Presbyterian Church in Canada and Queen's University, Kingston, he carried with him

Principal Caven's personal judgment, not only as to the practical issue, but also as to the principle involved. He held the State to be a divine institution, and in his view it was not only qualified for carrying on the work of education so that no interest of religion or of morals should suffer, but was under obligation to do so. He opposed religious tests, and refused to recognise ecclesiastical authority in matters of education, but he was foremost in working for such conditions and methods as would secure the religious spirit and the sense of the moral obligation in all educational institutions. Morality he held to be as essential to the stability of the institutions of society and of the business community and of Parliament as it was to the efficiency of the agencies of the Church. He therefore insisted on the duty of the State to have regard for personal character and for the distinctions and obligations of morality in all its policy and programme for the education of its citizens. His presence and master hand had much to do with the safe guiding of the Education Department of Ontario through the stormy seas of religious and political controversy.

The same principle guided him, and the same clearness of vision and balance of judg-

ment marked his public pronouncements, when on rare occasions his voice was heard on questions involved in confused and heated political debate. The points at issue in the agitation over the Jesuit Estates Act in Quebec, and subsequently over separate schools in Manitoba, need not here be discussed. It ought to be said, however, that at those times Dr. Caven's position and platform addresses were, in all parts of Canada, more arresting and more impressive than those of any statesman, whether in the Federal Parliament or in any of the Provincial Legislatures. He made such liberal allowance for personal preferences and prejudices, he set the issue at stake with such clearness before the public, and he insisted with such tremendous and almost vehement emphasis on the absolute authority of the thing that ought to be done, that mere political opportunism and short-cut expediency were swept out of the way. He lacked some of the qualifications necessary for effective and sustained popular leadership, but on some great occasion, when moral issues were at stake, there was no man of more commanding power than he, whether in secret counsel or out in the fierce light of public debate.

A paragraph from a sketch published in

the *University of Toronto Monthly* at the time of his death may be reproduced here, as setting forth what was distinctive and organising in his life as a citizen of Canada:

"No sketch of the life and activities of Principal Caven would be in the least degree adequate if there were omitted from it all reference to the unique position which he held as a citizen. During his whole public life his evident sincerity of purpose, combined with the high quality of his thinking and his exceptional power of exposition and statement, gave him commanding influence. For more than a decade and a half his counsel was sought by public men in all great discussions of policy and at all times of crisis in public affairs. He was a keen politician. He was, in the best sense, even though he himself might have disavowed it, a party man. He kept in daily touch with political movements, and none had deeper insight into the large problems of politics, or grasped more firmly the fundamental principles which lay at the very heart of national greatness and upon which a country's enduring institutions must be based. He was a Liberal, unabashed and persistent in his adherence to Liberal principles and traditions. The Voluntaryism into which he was born, and the

controversies amid which he was reared in Scotland; the struggles for responsible government, for civil liberty and for ecclesiastical equality, of which he was an eager witness, or in which he took valiant part in Canada; his sensitiveness to the ethical element in politics; the invincible resistance which his moral judgment offered to all commercial as well as all religious exclusiveness, and to all artificial barriers placed in the way of world-wide trade, as being not only unsound in economic theory, but also essentially unchristian in spirit and motive—all these conditions combined to stimulate and direct his interest in politics; and to the very last public men in the political party to which he was attached never felt surer of their standing ground or were more confident of the righteousness of their cause than when they knew they had even his silent approval. He never took active part in a political campaign or even allowed himself to be interviewed on party questions unless the supreme interest at stake was vital to the civil liberty or moral life of the country. By temperament and choice a party man, he was at the same time radically independent of anything savouring of party dictation. When his party went from righteousness or

surrendered any principle of true Liberalism, he was first to dissent and sharpest in rebuke. One sentence of his reproof, crammed and tremorless and straightflung, was more to be feared by a recreant leader, and smote more crushingly than all the noisy thunderbolts a social or ecclesiastical demagogue could hurl. One smooth stone from his sling was sufficient, for he sent it home, and he had four still to the good."

In the ranks of Pan-Presbyterianism, Principal Caven was easily the most conspicuous Canadian figure. He took part in the organisation of the Alliance of Presbyterian and Reformed Churches in Edinburgh, and was a leader in all its Councils. He was elected President of the Washington Council in 1900, in succession to Principal J. Marshall Lang, of the University of Aberdeen; and at the Liverpool Council in 1904 he handed over the office to his successor, Principal J. Oswald Dykes, of Westminster College, Cambridge.

But he was much more than a Presbyterian. He believed in the denomination to which he belonged. He accepted its doctrinal creed, he approved its polity, he was proud of its history. But to him Presbyterianism and its institutions were of value only in so far as they promoted the Christian idea of

life and served the purposes for which Jesus Christ came into the world. Before all things else he was a Christian. For this reason he really belonged to all the Churches. He took a leading part in the work of the Evangelical Alliance. During his last years the whole weight of his argument and the stress of his personal influence were thrown deliberately and persistently for the organic union of the evangelical Churches of Canada. The most conspicuous service of the last year of his life was as Chairman of the Joint Committee on the Union of the Presbyterian, Methodist, and Congregational Churches. The fact of his leadership gave to that movement its first great impulse. He was not blind to the difficulties. He saw as clearly as any the obstacles presented by tradition and by creed. But he saw more. With rare clearness he discerned the essential truth at the heart of all formal creeds. He held it to be his privilege to believe many things as matters of personal faith which he felt under no obligation to have embodied in his Church's creed, or to require that other men should accept. He gloried in the victories of those who in the ages of controversy contended earnestly for the truth, but the divisions in the Church of to-day, with their almost inevitable weak-

ness and loss, were to him a matter of shame and sore regret. On the occasion of his ministerial jubilee, after referring to the unions in Canada among Presbyterians and among Methodists in which he had taken part or of which he had been a witness, he said: "My humble hope is that larger unions await us. We have spiritual union now: we have real union in Christ. But for my own part I long to see the time when this inward spiritual union will work itself out and complete itself in formal and visible union. I am looking for that union. We cannot precipitate it. We cannot force it on faster than the sentiment of the various communions will allow. But I trust the time has now come when Ephraim will no longer envy Judah and Judah shall no longer vex Ephraim, and they shall be one in the Lord." He was called to his rest before the movement toward union had got well under way, but his word will not return void, nor will the earnest desire of his heart fail of fruition. The union for which he longed is nearer than when he prepared the way for its coming.

The closing years of Principal Caven's life were filled with great public activities. Instead of losing interest in the affairs of the world,

he renewed his youth and gave himself with increasing eagerness to all good works. Temperance reform had his help, and into the work of the Lord's Day Alliance of Canada, of which he was President, he threw himself with great and sustained ardour. The missionary undertakings of the Church, both in Canada and in foreign lands, commanded his most earnest support. Indeed, no movement that sought in an honest way to do good made appeal to him in vain.

Mention should be made of his trip to Egypt and Palestine in 1892. It was one of the great joys of his life. He was accompanied by his lifelong friend, the Rev. Robert Hamilton, D.D., and at Cairo they were joined by his son-in-law and eldest daughter, Rev. W. A. Wilson and Mrs. Wilson, from Neemuch, Central India. Their entire journey, and especially the Palestine section of it, was to him a delight. Jerusalem and the Jordan, the Mount of Olives and the hill outside the city wall, a day in a fisherman's boat on the Sea of Galilee, with its reminiscences of "the cities wherein most of His mighty works were done," a sunset on the Naphtali hills—all these made a deep impression upon his spirit, and with reverent enthusiasm he recalled them in after years.

For ten years after that trip he carried on

his work with renewed vigour. Increasing years only added to the buoyancy of his spirit. Although always of a serious turn of mind, he was worlds away from moroseness or gloom. At three score and ten he was the youngest hearted in any circle of friends. Children came to him. The warm enthusiasms of his students found in him a ready response. Old age had for him no terrors. He lived to the full his life in the world, never doubting right would triumph. Indeed, if there were any premonition of the coming end it was in that gathering sense of the unseen and the immortal which touched to a new wonder and beauty his mellowing years.

In the early summer of 1903 a very serious and prolonged illness befell him. He was restored, however, and carried on his college work during the following session, and gave much time and thought to large public questions. In June, 1904, he attended the meeting of the Council of the Presbyterian Alliance at Liverpool, and took active part in its proceedings. At the opening of Knox College in October he seemed as alert and hopeful as ever. He took prominent part in conferences on Church Union, and from time to time urged the importance of the Christian Sabbath. On Friday, November 25th, after finishing his college work for the week, he went to Guelph,

and there spoke at a public meeting on the Sabbath question. That was his last address. On Saturday he returned home, feeling somewhat physically exhausted. For an hour or two late in the afternoon he was at his table working on the manuscript of a volume on "Christ's Teaching Concerning the Last Things," which he was anxious to complete. He had reached the last chapter, that on "The Second Coming of the Lord," and had written the promise "Lo, I am with you alway, even to the end of the age." That was the last word he ever wrote. His work was done. For him the Lord was at hand.

Already the fatal illness, which developed into pneumonia, was upon him. His three sons, all medical men, were soon in attendance. The fever rose rapidly and delirium came on. In the delirum of the four days that followed he talked almost incessantly, sometimes about Church Union, sometimes about the College. On Wednesday he seemed to be addressing the Joint Committee on Church Union, and spoke at great length and with remarkable sequence of thought. Then his mind wandered to his students. Again and again he would break out with some exhortation, evidently intended either for the members of the Church Union Committee or for his classes at the college who

were facing the problems of theology. Raising his closed hand, as in the days of his strength, he would say with great earnestness: "It will be all right if they are only truthful. Tell them—tell them to be truthful—to be absolutely truthful."

On Thursday evening, December 1st, the end came. With his eye undimmed, his force almost unabated, he went into the unseen, as when with glad heart one goes out into the sunshine of spring.

CHRIST'S TEACHING CONCERNING THE LAST THINGS

I

INTRODUCTION

I AM not required to vindicate the authority of Jesus as a teacher, nor to prove that the Gospels contain a reliable record of what He taught. In the series to which this little volume belongs both these important positions are assumed as true. The object is to set forth the doctrine of Christ as it would be understood by those who regard Him as a teacher sent from God, and to whom New Testament Scripture, like Old Testament Scripture, is given by inspiration of God. The direct object is not apologetic, though apologetic interests are always served by any faithful presentation of the spiritual contents of Scripture. It is so because the Bible is its own witness.

We are here limited to an examination of the personal teaching of the Lord. Any reference made to the teaching of the Old Testament on the future life, or to that of the Apostles,

must only be for purposes of comparison with what the Master spoke with His own lips. Nor does it here devolve upon us to show in detail wherein the Lord's teaching transcends that of the Old Testament, or wherein apostolic teaching adds anything to that of the Lord. It were easy to show that Christ, in what He says, regarded the future life as in harmony both with the earlier revelation and with the doctrine of the Apostles. The Lord "brought life and immortality to light," &c., but in nothing did He discredit what He had Himself as the Revealer of the Father made known through the prophets. There was a measure of true light on the future before He came in the flesh, though His personal teaching greatly increased the light. The gospel which He preached was the same which was preached before unto Abraham; but as early dawn is less bright than the noonday, so the knowledge of the future life given to the Old Dispensation, and especially to the earlier ages of it, stands to the revelation of the future made by the Lord in person.

The Apostles were directly appointed by the Lord, and qualified by His instructions and by the Spirit whom He sent after His ascension to complete the delivery of the Christian doctrine. Their teaching is of a higher order than that of the ordinary Christian instructor.

The ordinary minister of the Word would not claim for his words authority equal to theirs. Doubtless the Saviour's words as to the many things which He had to say, but which His disciples—even the Apostles themselves—could not bear now, find their explanation in the teaching of the Apostles after He was glorified.

Now there are two ways in which the relation of the apostolic doctrine to the teaching of their Lord has been conceived. (*a*) They deliver teaching which was absolutely new: they open up lines of instruction of which no trace is found in the teaching of Jesus. After His ascension topics are presented which would not have been intelligible while He was with them in the flesh, or which, at least, in order to the development of Christian character and experience were better kept in reserve till later. (*b*) The view of others is that the teaching of the Apostles is merely of the nature of commentary upon the words of the Lord. They never tread on new ground, never handle topics on which He had not spoken, and of which the germs, at least, are not found in His recorded utterances. It is not necessary that this question should be examined here. These two conceptions may be so presented that the difference between them almost entirely vanishes: but certain it is that, whether we

credit the Apostles with originality or not, there are parts of the Lord's teaching which we can better understand in the light of what the Apostles have written. Certain it is that we must not reject anything delivered by the Apostles and "go back," as they say, "to Christ," as the only teacher whose words will surely stand. We must not imagine that we honour Christ by this lower conception of the authority belonging to the writings of Paul, Peter, and John.

For them as apart from their Master we claim no authority at all; but He is pleased to speak to us through them, and their words are, in a true sense, His words. The Church is one in regarding Christ as the Prophet: of whom all prophets and Apostles are but delegates and servants. We shall feel constantly at liberty to call in the aid of the Apostles in interpreting Christ.

II

THERE IS A FUTURE LIFE

THE teaching of Jesus assumes that there is a future life, just as it assumes the existence and government of God. Belief in the soul's survival of death may be regarded as common to all religions and all religious teachers. Wherever man is regarded as a moral and responsible being this belief is entertained. It is a serious error to hold that the Mosaic system and the earlier parts of the Bible know nothing of man's immortality. The record of Enoch's translation clearly enough shows belief in the existence of a life after the earthly life and higher than it: though it is, of course, possible to maintain that the continued existence of this man who walked with God does not necessarily show belief in the immortality of *all* men. The references to persons in the Old Testament who professed to hold intercourse with the spirits of the departed is clear

evidence of belief in an unseen world into which souls pass after death. It is not denied by any that in later times of Judaism all but the Sadducees believed in the existence of the soul after death and in a resurrection.

It was quite unnecessary for our Lord in beginning His ministry to affirm His belief in the existence of a future life. He was addressing those who, with the exception indicated, had no doubt upon the subject. Hence the doctrine is taken for granted. Here is the way in which He speaks: "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. xvi. 26). "Fear not them which kill the body, but are not able to kill the soul" (Matt. x. 28). "If thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell" (Matt. v. 30). "It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city" (Matt. x. 15).

To many such passages may be added the parable (if we so name it) of Lazarus and Dives. The doctrine of immortality is plainly underneath all that the Lord declares regarding the value of the soul of the man and the urgency of seeking to enter the Kingdom of God. May we

not say, indeed, that every teacher, every human being, who has right conceptions of the moral nature of man and of his relation to God must necessarily believe that death does not end all.

In one instance only does the Lord reason in support of the doctrine of the soul's survival of death. The Lord is replying to the Sadducees who "deny that there is any resurrection." Their belief is stated rather more fully in Acts xxiii. 8, "The Sadducees say that there is no resurrection, neither angel, nor spirit." According to Josephus, the Sadducees reject the permanence or existence of the soul after death, and the rewards and punishments of an invisible world; they hold that the souls of men perish with their bodies. The Sadducees propound a case which they deem the *reductio ad absurdum* of a future life. The Lord's argument in reply is addressed to persons who receive the Scriptures of the Old Testament as from God, which the Sadducees profess to do. He says nothing about the natural capacity of the soul, as an immaterial thing, for immortality, or about the necessity on moral grounds for a state of retribution after death. He quotes the words, "I am the God of Abraham, and the God of Isaac, and the God of Jacob"—words uttered long after the death of these patriarchs, and

declares that "God is not a God of the dead but of the living." The very relationship of God to men as *their* God carries in it the assurance of their continued existence.

There is, indeed, no verb in the Hebrew corresponding to the word "am" in our translation (or to ἐιμι in the Greek), but "am" is properly supplied, for the perfect tense of the verb so rendered must have been used in the Hebrew to justify the use of "was." It will hardly be alleged that this passage can only prove that Abraham, Isaac, and Jacob continued to exist; for if Jehovah was *their* God—was in covenant with them—they must be regarded as the representatives of their people; as it is said to Abraham, "I will be a God unto thee and to thy seed after thee" (Gen. xvii. 7). Whether the words imply that Jews and Gentiles, the good and the bad, live after death need not here be inquired; or whether they must be restricted, as some hold, to those who shall be raised up at the "first resurrection" need not be inquired; for in any case they sufficiently disprove the objection of the Sadducees that death is the end of man, and that there is "neither angel nor spirit."

It has been said that the Lord's answer to the Sadducees looks merely to the establishment of the soul's existence after death, but does not seem to bear upon the resurrection, which the

Sadducees deny. To this objection it has been replied that the word "resurrection" (*anastasis*) must be understood as meaning the continuance of life in the unseen state, or at least as embracing this idea. Others explain the Lord's words in accordance with the view that at death the soul becomes the tenant of a more refined body, and that this change is the resurrection. Souls, they hold, cannot be conscious apart from bodily organisation. We need not here consider the point thus raised; for inasmuch as the Sadducees denied the existence of the soul after death, the Lord's reply refutes their doctrine. There could be no resurrection if the life of the soul were not continued: but if the soul still lives, the ground of their disbelief in the resurrection was removed.

But is the soul to exist for ever, according to the teaching of the Lord? It is supposable that the soul should survive the death of the body and yet that its existence should not be eternal. Has the Lord said anything decisive as to the immortality of the soul? This question will come up in connection with our consideration of the awards of the final judgment, and need not here be spoken of at length. It is enough to say that the Lord's reply to the Sadducees seems clearly to show that all of whom it can be said that God is their God shall not merely survive

death, but that they shall continue to live for ever. If the fact that God is their God ensures their existence after death, makes it impossible that death should terminate their being, it not less certainly guarantees their immortality. Because God is their God they shall live in Him and with Him. The same thing is declared by the Lord's words to Martha when He came to raise her brother from the dead: "Whosoever liveth and believeth in Me shall never die;" as also by His words to the woman of Samaria: "But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life." The deathlessness of the righteous—their immortality—is thus clearly declared by the Lord. Those who deny that the soul is by its nature immortal, or rather that all souls are destined by their Creator to live for ever, would, of course, remind us that these passages relate to those who have spiritual life, who live in God or in Christ, and tell us nothing as to souls in general. The case of the unsaved will, as said, be spoken of afterwards.

III

THE INTERMEDIATE STATE

WHAT does Jesus teach regarding souls during the interval between death and the resurrection? Do they continue to exist during this period? If so, does their consciousness remain, or is it suspended? If conscious, have they a clear and distinct consciousness, or is it dim and confused as in a dream? Is any consciousness which they may have limited to their own condition, or does it embrace what is external to self? In this unseen world do souls exist quite apart from each other, or is there anything of the nature of intercourse and society? In regard to those who have died in faith, are they at once perfected in holiness, or are they placed under discipline by which all remains of sin may in due time disappear, so that they may be fully prepared for a place of absolute holiness—for the beatific vision? May we speak of the pious

dead as being in heaven, with beings who have never sinned, with the Lord Himself: or must we think of them in a region distinct from the final abode of the good, in which there is less light, less happiness (Sheol, Hades)? In view of the many opinions which have been held regarding the condition of souls after they leave the body, these are some of the questions which we long to have answered.

We must remember, however, that in regard to the Intermediate State, as in regard to other matters, the Lord will not speak merely to gratify our curiosity. Besides, it is quite possible that with our present experience and modes of apprehension we should be quite incapable of receiving the farther knowledge regarding the condition of departed friends and brethren for which we often yearn. The wisdom of the Great Teacher and His love for His disciples assure us that He would not withhold from us any knowledge which would be really for our benefit.

The advocates of conditional immortality hold that consciousness ceases at death and is not restored till the resurrection. Many of them, being materialists, say that what we call the soul is merely a function of the body, as all thought is merely a function of the brain; consequently when the body dies there is

no consciousness, no thought, no intelligence; there is, indeed, nothing left which can think. According to this view, what is called the restoration of life and consciousness is really a new creation. But what does the Lord teach respecting consciousness between death and resurrection? He certainly does not endorse the philosophy of those who deny real existence to the soul, and make thought only a bodily function. He distinguishes between the body and the soul, ascribing actual existence to both. "Fear not them which kill the body, but are not able to kill the soul" (Matt. x. 28). This cannot be construed to mean "Fear not them who cannot prevent your resurrection at the last day, when your bodies shall be restored and the brain shall resume its activity of thought and feeling." The Lord teaches, rather, that the soul has a life which martyrdom cannot touch, a life which no violence done to the body can imperil. It has a real existence which remains when the body is destroyed.

But the loss of consciousness after death is held by some who are not materialists. Though they regard the soul as having an existence distinct from that of the body, they nevertheless believe that the exercise of the soul's activity is so conditioned upon its connection

with the body that all power of thought is lost when that connection ceases or is suspended. Hence they regard the interval between death and the resurrection as a period of unconscious sleep. This result of their philosophy they confirm by Scripture, which in so many places speaks of death as sleep. Sleep, we are told, cannot be affirmed of the body, which is destroyed by death, but of the soul. It is farther alleged that as the final judgment of men takes place, not at their death, but at the last day, when they shall be raised from the dead, the soul must be asleep till then.

To the first argument it were easy to reply that death is called sleep because the body of the dead appears much as if in sleep, and, perhaps, also that, in the case of the righteous, there is the pleasing suggestion that after the night of death the blessed morning of the resurrection is coming. As to the argument from judgment taking place, not at death, but at the resurrection, we must remember that the judgment of the great day is the public vindication of God's justice in the awards of eternity, but does not imply that the fate of individuals is not decided when the earthly life ends.

But let us hear what the Lord Himself says regarding this matter. To the penitent male-

factor who was dying beside Him He addresses these words. "To-day shalt thou be with Me in paradise." The term "paradise," which is usually regarded as of Persian derivation, occurs three times in the Hebrew of the Old Testament, viz., in Neh. ii. 8, Song of Sol. iv. 13, and Eccles. ii. 5. In the first of these passages the English renders it by "forest," in the second and third by "orchard." The Septuagint mostly translates the word which the English renders "garden" by "paradise." The garden in Eden is paradise, a frequent application of the word as in common use. "Among the Persians a grand enclosure or preserve, hunting-ground, park, shady and well watered, in which wild animals were kept for the hunt." It is a garden, park, or pleasure ground. The term suggests a place of great delight. By some it is here understood as referring to that part of Sheol or Hades which the later Jews regarded as the abode of the righteous until the resurrection.

The term "paradise" is found in two other places in the New Testament. The Apostle, in referring to the visions and revelations granted to him, tells us that he was caught up into paradise (2 Cor. xii. 4). Whether paradise is identical with the "third heaven," into which he also says that he was caught

up, or is to be distinguished from the third heaven, need not here be inquired; for in either case it is a place or condition of great illumination and blessedness, which it was the highest privilege to have entered—a privilege which might have caused the Apostle to be "exalted above measure." In Rev. ii. 7 we read, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." This is the blessed reward of those who overcome evil and remain steadfast in the faith and service of Jesus Christ. The eating of "the tree of life" shows that paradise is here used with reference to the garden of Eden (delight) in which our sinless progenitor was placed. It is not the literal Eden in which our first parents were, but a place of high and holy delight into which the faithful enter after they have "overcome."

The term "paradise" in our Lord's assurance given to the penitent malefactor has doubtless the same meaning as in the other two passages of the New Testament in which it occurs. We are abundantly warranted in stating: *First*, that the promise to this dying penitent implies that he was not passing into a state of unconsciousness when, with his Lord, he should enter the unseen life. He should be in the place where

Paul should afterwards have visions and revelations of the Lord, should hear unspeakable words, which it is not lawful for a man to utter. It would seem that in this place consciousness and intelligence, far from being suppressed, may be greatly exalted. Here is no sleep of the soul till the resurrection shall awake it to a new life. The soul not merely exists, but retains consciousness and activity. *Second*, the use of the term "paradise" by our Lord implies that the state into which this man was about to enter should be one of happiness. A paradise is a place replete with objects which minister delight to the senses. In the passage referred to in Ecclesiastes we have the conception of a literal paradise—an earthly paradise—thus expanded: "I made me gardens and orchards, and I planted trees in them of all kinds of fruits; I made me pools of water, to water the wood that bringeth forth trees." In the Eden paradise the Lord caused "to grow every tree that is pleasant to the sight and good for food." In the Song of Solomon: "Thy plants are an orchard (paradise) of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices; a fountain of gardens, a well of living

waters, and streams from Lebanon." The paradise of which the Lord speaks is not an earthly one, but surely the word takes on a still higher meaning—suggests happiness of still higher order—in this application of it. The earthly symbol represents but inadequately the blessedness of an estate in which the soul has passed on nearer, at least, to its goal of perfection.

But the Lord says, "*To-day* shalt thou be with Me in paradise." No long, dreary interval should separate death from entrance upon the joy of paradise. In the Lord's own case there should be no such interval, nor should there be in the case of this penitent whom He addressed, nor, we may be assured, in the case of any who have possessed the like faith. As soon as they are "absent from the body" they are "present with the Lord"; for to be in paradise cannot mean less than this. Those who believe that the souls of the departed are unconscious till the resurrection tell us that we must not imagine that, according to this view, there is any long, dark interval between the loss and the recovery of the soul's activity; for, when the resurrection comes, it would seem to them who awake as if they had fallen asleep but the moment before. Being unconscious, souls can take no note of time; we should not, therefore,

allow our imagination to be oppressed with any gloomy fear of a period of unconsciousness. It is, doubtless, true that those who know not anything cannot take note of time; but the question which we here seek to answer is, What has the Lord taught regarding the state of the soul when the life of the body ceases? Does it remain conscious, or is all thought suspended till the resurrection, at the last day? The words of the Master which are before us declare that the dying penitent should pass into a place or state of great happiness, great blessedness; and that should be "to-day."

It has been alleged that the case of the dying malefactor may be regarded as one of the miraculous and extraordinary circumstances of that awful period (the crucifixion), and that, consequently, we cannot infer that the souls of all Christ's faithful servants enter paradise on their departing this life. We do not, indeed, find in this narrative any statement to the effect that the soul of this penitent should go immediately on his death into the place where the souls of all the righteous await the resurrection, nor should we expect to find here any statement of this kind; but there is nothing to suggest that the case of this man should be exceptional, and that a favour denied to the faithful generally should be granted to him.

His repentance was, indeed, sincere, and his case highly interesting as an instance of divine mercy extended at the hour of death to one who had sinned greatly, but we should not dream of an honour being bestowed on him which should put him in a class by himself. In a matter such as this we can hardly imagine that all faithful souls are not in one class. There may be among them distinctions in honour and blessedness—as there are finally to be—but surely no such distinction as that between unconsciousness, or a dim, confused consciousness as in a dream, and the bright, happy consciousness of paradise. There seems to be nothing entitled to serious consideration in the allegation that the case of this man warrants no inference as to the condition of all the pious when they leave the body. Jesus Himself would be with the penitent robber in paradise; and in two verses after the record of the Lord's words to him, His own release from suffering is thus declared: "And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the ghost." Stephen's expiring words are almost identical: "Lord Jesus, receive my spirit." We cannot doubt that as the soul of the penitent accompanied that of Jesus into paradise, so the souls of Stephen and all the departed saints have

gone there also. Of the rendering which some have ventured to give of Luke xxiii. 43, viz., "I, this day, say unto thee thou shalt be with Me in paradise," Alford writes not too strongly: "The attempt to join 'this day' with 'I say,' considering that it not only violates common sense, but destroys the force of our Lord's promise, is surely something worse than silly." The attempt to turn aside the testimony which these words give to the immediate entrance upon blessedness after death, by reference to the fact that in unconsciousness no note can be taken of time, is hardly to the purpose. The only queston is: What is the obvious meaning of the words—the sense in which he to whom they were spoken must have understood them? The penitent robber thus addresses Jesus: "Lord, remember me *when thou comest into thy kingdom.*" The Lord replies: "Verily I say unto thee, *To-day* shalt thou be with Me in paradise."

In Luke xvi. 19–31 we have the story of the rich man and Lazarus, in which we seem to learn something regarding the condition into which death ushers the souls of those who have not died in faith, as well as the souls of those who have so died. The results of our examination of our Lord's words to the penitent malefactor are confirmed by what this passage

teaches concerning the Intermediate State. Lazarus on his death is carried by the angels into *Abraham's bosom*, probably a common designation among the Jews of our Lord's time of the abode of the pious dead—the happy side of *Hades*, according to Josephus, where the fathers were in bliss. It appears to be equivalent to paradise. It suggests the idea of close intimacy and fellowship. Thus it is said, "The only begotten Son, who is in the bosom of the Father, He hath declared Him." As in the Father's bosom, the Son reposes in His love, has most intimate knowledge of Him, and is thus qualified to "declare" Him: in like manner John, who "leaned on Jesus' bosom," is specially loved of Jesus, and is supposed by Peter to have special opportunity of ascertaining the Lord's meaning in the words He had uttered. The soul of Lazarus is not merely conscious in Hades, it is in blessed fellowship with Abraham, "the father of the faithful" and "the friend of God." Equally is full consciousness ascribed to the rich man. In the part of Hades assigned to the unrighteous "he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." He implores Abraham to have mercy upon him and to send Lazarus to give him a little relief from his pain. When Abraham assures him this cannot be done, he

prays that Lazarus may be sent to warn his brothers of what awaited them unless they repented. This man has full knowledge of his miserable condition, and of what had brought him into the sorrow in which he now is. His soul exists and is fully awake. If this account of Lazarus and of the rich man gives us any reliable information regarding the condition of the dead previous to the resurrection, it appears to determine not only the existence of the souls of both the good and the bad after they leave the body, but also that they are fully awake and conscious. They are in a state in which they are, at least, beginning to reap what has been sown during the earthly life.

But we are told the story of Lazarus and the rich man is a parable, not an actual occurrence, and that we cannot use it to establish the doctrine that souls are completely conscious between death and the resurrection, and that they are happy or miserable according to their earthly life. A parable, we are reminded, represents some truth or situation in a general way, but we must not explain it, in its details, as if these were literal truths. We cannot, therefore, argue that the souls of good men go at death into a state of happiness and the souls of bad men into a state of misery; we cannot decide from this parable that souls are conscious

at all prior to the resurrection. The parable, it is correctly said, is addressed, as were the two preceding parables, to those bitter opponents of Christ, the Pharisees, who, while professing the utmost reverence for the law of Moses, were full of covetousness and immorality ; and is merely intended to bring home to them the truth that a time of retribution was coming, when all their self-indulgence and hypocrisy should receive condign punishment, and when the pious poor, Jewish or Gentile, whom they despised, should be in felicity. This time of retribution need not precede the last judgment.

We are quite aware that every detail of a parable must not be interpreted as if it must point to a literal fact—as if it must have its analogue in the truth or situation illustrated. Some of the details of a parable may be intended merely to complete a picture and make it vivid and lifelike. But we must not, in dealing with our Lord's parables, carry this matter too far. In His own interpretation of the parable of the Sower and of the other parable recorded with it, the incidents are mostly significant. Allowing the story before us to be a parable, we would not insist on taking every touch in the picture as representing what is actual and literal. The "fire"

mentioned in the passage need not be taken literally, nor the "water," nor the "great gulf," nor must we understand that in the unseen realms the abodes of the saved and of the lost are in proximity, and that intercourse takes place between these classes.

There is slender ground for holding that the "rich man" is Herod Antipas, who, no doubt, lived in luxury, and against whom two dark crimes are recorded; and that Lazarus is the real name of some well-known mendicant. In order to give reality to the Lord's teaching in the story we need not maintain that He is representing the fate of two persons who were well known to His hearers. There is nothing in what is said of the rich man to suggest that Herod or any other individual of the time is specially meant, and the probable etymological signification of the name Lazarus (whom "God helps," or, according to others, "without help") rather points to his being an ideal person. Let the recital be taken as a parable, and let the rich man and Lazarus be merely the ideal representatives of the ungodly, self-pleasing rich, and the pious, suffering poor, it does not follow that we have nothing definite regarding the state of the souls after death in this deeply impressive story. It will not do to say that the Jews believed in an Intermediate

State—Sheol—which they divided into two regions: one the abode of pious souls after death, the other the abode of the wicked, and that Jesus merely adopts the conception of His people. Let it be that there is no underground world (Sheol, Hades), that the souls of the just and the unjust cannot be supposed to have intercourse after death, and that we cannot suppose one such as this godless sybarite to have a benevolent concern for the salvation of his brothers; let all this be so, and it does not in the least follow that we learn nothing from the passage regarding the condition of the soul after it leaves the body. There must be truth—unmistakable truth—taught in this passage; truth which is not the less real to us, surely, on account of the drapery with which it is clothed. The Lord's teaching would have little value for us if we could conceive Him to have used popular language which *did not point at truth*. And, accordingly, when *such* language was current, we find Him not adopting but protesting against it—Matt. xv. 5 (Alford).

Whether, therefore, we call this passage a parable or not, it contains impressive teaching as to retribution after death; and the question with which we are here concerned is whether we have represented the condition of the rich man and Lazarus after the resurrection and

final judgment, or the state of their souls before the coming of the Great Day. Is there anything in the passage which would enable us to decide that point? There is, at least, in the passage nothing to suggest that the blessedness of Lazarus and the misery of Dives do not begin immediately after their death. Thus the words run: "The beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in Hades he lifted up his eyes." At death Lazarus is free from his pitiable poverty, and Dives exchanges his self-indulgence for the flames in which he is "tormented."

The brothers of the rich man are still living the earthly life, and are in possession of Moses and the prophets. The resurrection and judgment are not passed. It may, of course, be replied that this is only part of the drapery of the parable, and that no inference as to the time contemplated in the story can be drawn from it. But if this parable is to be interpreted with anything like the closeness of the Lord's interpretation of the parable related in Matt. xiii., we can hardly regard the reference to the brothers as without time significance. The use of the word "hell" in our Authorised Version, as denoting the place in which the rich man was after death, it is almost

unnecesssary to say, does not decide the question we are considering in one way or another. The word in the Greek is "Hades," the common receptacle of souls after death; in some instances not to be distinguished, perhaps, from *Gehenna*, which always denotes the place of punishment; in other instances clearly distinguished, as when "death and Hades are cast into the lake of fire" (Rev. xx. 14). Of "the angels who kept not their first estate," it is said that they are "kept in everlasting bonds under darkness unto the judgment of the great day." In like manner the souls of wicked men are imprisoned in Hades till the day of final award.

This passage, as generally interpreted, is not properly a *parable:* "the very essence of a parable being that one set of persons and things is named, another is signified—they are set over against one another" (Trench). Thus, in the parable of the Sower, the seed is the Word of God; four classes of hearers are represented by the four kinds of ground upon which the seed falls. The temporal things have their analogue in the spiritual things. Thus it is in all representation which is properly parabolic.

Those who regard this passage as strictly parabolic usually make Lazarus represent the Gentile and Dives represent the Jew. The

Jews, the theocratic people, had enjoyed great privileges which the Gentiles had not shared with them, and which, as a rule, they did not wish the Gentiles to enjoy. The fathers were theirs, and the Scriptures, and the true worship of God, and the promise of a king who should subdue all their enemies and give them rule over all the earth. Nothing could exceed their sense of superiority over the nations, which were regarded, not with pity and the benevolent desire to have them participate in covenant blessings, but rather with undisguised contempt. Lazarus represents the heathen in their utter spiritual indigence, without any knowledge of the true God and any hope of a blessed immortality.

But owing to their essential worldliness and proud rejection of the gospel, the kingdom should be taken from the Jews and given to a nation bringing forth the fruits thereof. The Gentile should repose in Abraham's bosom, while self-righteous and unbelieving Israel should find itself in the miseries of Hades. In quite early times this interpretation was given, and in later times not a few adhere to it. To some, indeed, who maintain a parabolic sense, Lazarus represents our Lord Himself, while those who rejected and crucified Him are represented by the rich man. The

passage thus interpreted would be in line with the parable of the Householder who planted a Vineyard and let it out to others (Matt. xxi. 33–43); the parable of the King who made a Marriage for his Son (Matt. xxii. 2–14); and the parable of the Great Supper (Luke xiv. 16–24).

The strictly parabolic rendering in either form seems liable to objections, perhaps insuperable; but for our present purpose it is unnecessary to contravert it; for even should the passage be so explained, its teaching as to the consciousness of souls between death and the resurrection should be unaffected. The parable would have no basis on which to rest should there be no consciousness in the Intermediate State. There would be nothing in such a parable to warn the blinded Jew.

Neither in this story of Lazarus and Dives nor in any word which Jesus spoke is there any foundation for the doctrine of purgatory. There is nothing to suggest that there are souls which cannot be either with Lazarus in his blessedness nor with Dives in his misery. Our Lord speaks often of the necessity of holiness in order to the enjoyment of fellowship with God and to true discipleship, but there is no hint that the process of sancti-

fication may be carried forward and perfected in the future life. It may be said that purification in an Intermediate State is a necessary deduction from the two admitted facts that none but the perfectly pure can enter heaven, and that *many* who are truly godly and who must certainly reach heaven show moral imperfections as long as they are here. How can they be clothed with the white robes till all the stains and scars of sin have completely disappeared—till every thought, feeling, and desire is in perfect accord with the mind and will of God?

But why should it be impossible that holiness should be perfected in the article of death—that every stain of sin should disappear as the renewed spirit passes into a higher stage of being? We may certainly look for this without imagining that sin necessarily inheres in the body, so that liberation from it should, of itself, put an end to all defect in the soul. Christians do not believe that evil is inherent in matter, but they do believe that He who in a moment—in the twinkling of an eye—can transform the earthly body into the heavenly body, can also at the moment of death perfect the work of holiness. Certain it is that our Lord has not taught the purification of souls in the Intermediate State,

through painful discipline or in any other manner.

In using the expression "Intermediate State" nothing is implied regarding the existence of a locality or region in which souls remain till the resurrection distinct from that in which they shall finally dwell. Perhaps the aversion of some to the phrase "Intermediate State" arises from the supposed implication of the existence of some such locality, some region of the universe distinct from heaven and from hell. In speaking of the unseen world, conceptions of place or locality would, perhaps, be inappropriate. We have been speaking of the state or condition of souls during the time between death and resurrection, and all who do not hold that the "resurrection is already past" must admit that there is a State which may be called Intermediate. Nothing has been said which would make it improper to speak of our departed friends as being in heaven, or as being with their Lord. Nothing has been said as to their not having attained to the heavenly fellowship and blessedness. But the way is open for speaking of their advancement in blessedness when the Lord shall come, and "the body of their humiliation shall be conformed to the body of His glory."

IV

THE RESURRECTION

SOME of the heathen philosophers teach the immortality of the soul, or, at least, regard this doctrine as highly probable. The doctrine of the resurrection was not known among them. When preached by Paul to the Stoics and Epicureans of Athens it was received with derision: "What will this babbler say?"

The doctrine of the resurrection has not been discovered or reasoned out by men for themselves; for though, after the doctrine is brought to our knowledge, there are in nature facts that may be used in illustration of it, it does not form a part of any of the ethnic religions. We find it only in the sphere of revelation.

In a dialogue of one of the early Christian apologists, Minucius Felix, one who personates

a heathen thus speaks: "The Christians tell us that they shall be reproduced after death and the ashes of the funeral pile; and believe their own lies, so that you might think that they had already revived. Oh, twofold madness! To denounce destruction to the heaven and the stars, which we leave as we found them, and to promise eternity to themselves, when dead and extinguished."

The Old Testament is not ignorant of the doctrine of resurrection. The Apostle Peter tells us that the words of the 16th Psalm, "Thou wilt not leave my soul in Hades, neither wilt thou give thy Holy One to see corruption," were spoken of the resurrection of Christ. Whatever be the proper interpretation of these words of Isaiah, "Thy dead men shall live, together with my dead body shall they arise: awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead," it can scarcely be contested that Daniel is speaking of a literal resurrection when he says: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The Book of Daniel closes with these words, addressed to the prophet by "the man clothed in linen": "Go thou thy way till the end be: for thou

shalt rest, and stand in thy lot at the end of the days."

In His utterances on the resurrection, therefore, as on so many other subjects, we can well understand why our Lord does not speak as one setting forth truth which was entirely unknown. He was addressing persons most of whom believed that the dead would rise; for there is no doubt that, with the exception of the Sadducees, the Jewish people in His time held the doctrine of the resurrection.*

When the Lord said to Martha, "Thy brother shall rise again," she, expressing the faith which she had in common with her people, replied, "I know that he shall rise again in the resurrection at the last day"; and when Paul, defending himself before the Council in Jerusalem, cried aloud, "Of the hope and resurrection of the dead I am called in question," he had the Pharisees on his side. Even those who hold that the Hebrews in early times knew nothing

* Josephus, himself a Pharisee, speaks, indeed, as if the Pharisees hardly believed in a resurrection. "They believe that the soul is immortal and can easily return to life: . . . they maintain that the souls of the pious pass into other bodies." This seems to be metempsychosis, which there is no evidence that the Pharisees ever held. But we must bear in mind that Josephus, in order to make Jewish opinions less strange to the polite and philosophic Greeks, takes much liberty in his statement of them.

of a resurrection, or even of a future life, admit that from the time of the Maccabees, or perhaps earlier, the belief in the resurrection was general.

The Lord's announcement to His disciples of His own death and resurrection marks an important era in His ministry. "From this time forth" (*i.e.*, from the time of Peter's confession that He was "the Christ, the Son of the living God") "began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. xvi. 21). Mark (ix. 1–10) tells us that when Jesus and His disciples "came down from the mount, He charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean." And when the Lord shortly afterwards repeats the announcement of His approaching death and resurrection, the Evangelist adds, "But they understood not that saying, and they were afraid to ask Him." The confusion of the disciples when their Lord made these announcements and their "questioning what the rising from the dead should mean" did not arise from ignorance or incredulity regarding the fact of

a general resurrection. It was their *Master's* death and resurrection which they could not understand; for, like their countrymen, their expectation was that the Messiah should come, not to die, but to set up His kingdom in splendid state. Even James and John wished to lose no time in securing for themselves first places in the glorious kingdom which they expected presently to be established.

The Lord's own resurrection is here properly referred to, because while it belongs to the present age or æon, He arose as the firstfruits of them who sleep, and because His resurrection carries in it the pledge that all who are His shall rise as He did: the firstfruits will in due time be followed by the harvest. The Lord's resurrection is to us, indeed, both type and earnest of the resurrection of all who, through the indwelling Spirit, share His life. "By the appearing of our Saviour Jesus Christ"—by all that He was and did and suffered—"death"—taking that term in the widest acceptation—has been abolished, and "life and incorruption brought to light"—their full meaning revealed—"through the gospel" which He has caused to be preached to men.

The principal utterances of Jesus respecting the resurrection are found in Matt. xxii. 29–32; John v. 28, 29, vi. 39, 40. The statements

which He makes regarding His body after His resurrection must also be referred to. The Greek word rendered "resurrection" (*anastasis*) is literally a *standing up* or *raising up*, *i.e.*, from the state or condition of death. The expression "resurrection of the body," though found in some of the creeds, and unobjectionable if rightly understood, is not in the Scriptures. In the Apostles' Creed, so-called, the expression, though given in English as "resurrection of the body," is "resurrection of the flesh," contrary to Paul in 1 Cor. xv. 50. In John vi. 39, 40 the resurrection spoken of is that of those whom the Father hath given to the Son—of those who "see" Him and "believe" upon Him. To them, whether they have lived before His coming in the flesh or after, He has given everlasting life. This life primarily reveals itself in the souls of believers. The great spiritual change effected in them is more than the improvement of the life which they have through the "first Adam"; it is a new life imparted to them by Him to whom the Father hath given to have life in Himself—to the "last Adam, who was made a quickening spirit." This new life takes possession of the believer as soon as he is such, and continues to grow in strength through fellowship with Him who is its Source; but the renewing of

the inward man from day to day does not prevent the outward man from perishing. The bodies of those who share in the new life, as well as the bodies of those who do not, return to the ground from which they are taken: this "one event happeneth to them all."

But the life which Christ imparts to the renewed claims the whole man as its own, and it must perfect itself in the restoration and renovation of the body. The body has fallen in ruins through sin; it must be restored in strength, beauty, and incorruption through Christ. Christ in His perfect humanity is the model after which the believer is fashioned, and thus his body must become like to the body of the Lord's glory. The resurrection, therefore, is involved in union to the Lord: He is the Resurrection and the Life, and the life which in Him has triumphed over death must equally triumph in all who are His. In body, as in soul, because He lives they shall live also. It is quite necessary that the redemption which is in Christ should be regarded as the redemption of the whole man. The spiritual part of man is the superior part, and may, indeed, be spoken of as the man; and yet the body is an essential part of his complex nature, never to be spoken of with contempt as the mere prison-house of the soul.

This is a heathen rather than a Christian view of the body, and is certainly not taught us either by the Lord or by His Apostles. The body is "the temple of the Holy Ghost," and as it has been consecrated as a living sacrifice here, it will be partaker in the coming glory.

The passage which has led to these remarks refers to the resurrection of those only who are "given to Christ." But in the preceding chapter the Lord declares that "*all who are in the graves* shall hear His voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment," *i.e.*, condemnation (John v. 28, 29). These terms include the whole human family, with the exception of those who shall be alive on the earth when the resurrection takes place. For it is unnecessary to say that "all who are in the graves" includes all the dead—those given up by the sea and death and Hades, as in Rev. xx. 13. These words recorded by John seem to furnish the only *explicit* declaration of our Lord of a general resurrection. But the resurrection of both good and evil is clearly implied in Matt. x. 28: "Fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell"

(Gehenna). In the Intermediate State the soul may be in Gehenna, but not the body; if both may be in Gehenna it must be after the soul is again embodied, *i.e.*, after the resurrection. The judgment which follows the resurrection is the judgment of those, both good and bad, whose lives—now under examination—were lived in the body; and it is meet that the body, which was often the instrument of the soul in good or evil, should be with it in judgment. Let us not forget that man, in his completeness, consists of soul and body. While the body has not in itself either intellectual or moral life, we are not to conceive of it as merely a portion of matter encasing the real man, but not a part of him.

The resurrection of which the Lord speaks is the resurrection of the body. Though, as we have seen, the expression "all that are in the graves" is in comprehension equivalent to all that have died, the form of expression obviously refers to the rising of the body which, on death, is ordinarily committed to the tomb. It has been maintained that the Lord's reply to the Sadducees, who held that there is no resurrection, does not imply a resurrection of the body, but of the soul only. "I am the God of Abraham, of Isaac, and of Jacob," cannot, it is said, prove more than that these

fathers had still conscious existence: they involve nothing as to the re-animation of the body. Nor may we explain them in accordance with the view that the soul, apart from bodily investiture, remains unconscious, and that, therefore, the Lord's argument proceeds upon the ground that the soul at death becomes "clothed upon with a more refined body, which clothing upon is the resurrection." On this view, the body, which has been the soul's companion in the earthly life, is at death parted with for ever. But we must not make our Lord contradict Himself: and when we remember that the Sadducees not only denied the resurrection, but held that there is "neither angel nor spirit"—no life after death—we see that the Lord's answer to them is sufficient. Their denial of the resurrection rested on their disbelief in a future life. It has been attempted to show from the Lord's announcement of Himself to Martha, when she professed her belief in the resurrection at the last day, that Jesus did not teach a bodily resurrection at all. To Martha's avowal He replied, "I am the resurrection and the life: . . . whosoever liveth and believeth in me shall never die." The resurrection which Jesus speaks of, it is said, is the raising of the soul to new life, in the exercise of faith. But here,

again, there is no weight in the inferential objection to a literal resurrection; for here, as in John v. 25–29, Christ is claiming for Himself possession of that life which delivers the soul from death eternal and which can reveal itself, as He will, in restoring from natural death. There is nothing against the resurrection of the body here. The very term "resurrection" implies that the body will be restored: a re-animation of souls which had been asleep and unconscious would not be so named.

The question then would be eagerly asked: "How are the dead raised up, and with what body do they come?" Has the Lord said anything which helps us to answer that question? We cannot say that He has spoken directly upon it; and yet there are words uttered by Him in connection with His own resurrection to which it is proper to refer. The accounts which the Evangelists give of the Lord's resurrection are not strictly a part of His teaching, but we cannot separate the words which He spake concerning His body, in His interviews with His disciples, from the statements of the Evangelists regarding His resurrection and His appearances during the "forty days." The body which was taken down from the cross, wrapped in fine linen and laid in the sepulchre, left its abode. The tomb was empty

when the women came to it "very early in the morning, the first day of the week." The angel said to them, "Ye seek Jesus of Nazareth which was crucified: He is risen; He is not here: behold the place where they laid Him." The body which was laid in the tomb was not in it now. The grave-clothes were there, but the body was gone. The resurrection of Jesus was the restoration to life of the body which He had before His death. There can be no question as to the identity of the body in which He rose with that which was laid in Joseph's tomb. The Evangelist Luke informs us that when the eleven Apostles and those that were with them were assembled in Jerusalem on the evening of the resurrection day, and were conversing with the two disciples who had just returned from Emmaus regarding their wonderful interview with the Lord, Jesus Himself stood in the midst of them; and when they were "terrified and affrighted, supposing that they had seen a spirit," He said to them, "Behold My hands and My feet, that it is I Myself; handle Me and see, for a spirit hath not flesh and bones, as ye see Me have." The disciples are invited to assure themselves that the body is no seeming body, but one with flesh and bones, as the bodies of other men. Not only so, but John informs us that Jesus, on

the same occasion probably, to put His identity beyond doubt, "shewed unto the disciples His hands and His side." Even more; when Thomas, who was not then present, declared at a meeting of the disciples eight days afterwards, that he would not believe that Jesus had risen unless he should actually put his finger into the print of the nails and thrust his hand into the wounded side, Jesus, again standing in the midst, invited Thomas to make the experiment which he said would alone satisfy him that the Lord had risen. His body bore the marks of His violent death: so complete was the evidence that the body which Jesus now had was identical with the body which was nailed to the cross, and pierced by the Roman soldier's spear.

The question is necessarily suggested, whether the body of Jesus as He arose, and as He appeared from time to time to the disciples, had undergone the change which Paul informs us should pass upon the resurrection body of the saints, by which that which is natural, corruptible, and weak should become spiritual, powerful, incorruptible, and glorious: for, as Paul also informs us, "the body of our humiliation shall be like to the body of His glory" (Phil. iii. 21). Some believe that the transformation from the natural to the

spiritual took place when the Lord's body was re-animated; others, that this did not occur till His ascension. Both opinions seem to have some support in the records of Luke and John of the interviews of Jesus with the disciples after He had risen. Luke tells us that when Jesus appeared unto "the eleven and those that were with them," on the evening of the day on which He rose, He invited the terrified disciples to "handle Him and see, for a spirit hath not flesh and bones," as they saw He had. Not only so: to put the reality of His appearance in the body beyond doubt, He asked that something should be given Him to eat; and when the "disciples gave Him a piece of a broiled fish and of an honeycomb, He took it, and did eat before them." Jesus had a body that could be handled, a body of flesh and bones, a body that could receive food. There can hardly be anything in the point, to which Dr. Candlish calls attention, that the Lord does not say "flesh and blood," the usual designation of the earthly body, but "flesh and bones," which the body may still be after the great change has been undergone. The "bones" are naturally referred to, as they would be distinctly felt in handling the body. The Apostle John also mentions that Jesus showed unto the disciples "His hands and His side," and that

eight days afterwards, when the incredulous Thomas was present, He said to him, "Reach hither thy finger and behold My hands; and reach hither thy hand and thrust it into My side." Does the spiritual body of our Lord, "the body of His glory," the body in which He appeared to Paul near Damascus, and to John in Patmos, retain the marks of His crucifixion? It may be replied, perhaps, that this same John saw Him "in the midst of the throne and of the four living creatures, and in the midst of the elders, as a Lamb that had been slain"—*i.e.*, bearing the marks of a violent death. We must not forget, however, that the description of the Lamb here is symbolical, and cannot be taken literally: this Lamb has "seven horns and seven eyes."

There are other circumstances, recorded by Luke and John, in the appearance of the Lord after His resurrection which would seem to favour the view that He appeared in a body with properties which do not belong to the "natural body." Luke tells us that after He had sitten at table with the two disciples whom he accompanied to Emmaus, "He vanished out of their sight." This may be held to suggest that the Lord's body is no longer "flesh and blood," but the spiritual or heavenly body. So John tells us that when Jesus joined the

company of the disciples, both on the evening of the day on which He rose and eight days later, He entered the room where they were when "the doors were shut." This cannot mean that He opened the door without being perceived. His vanishing from sight and His standing in the midst, the doors being shut, are both clearly meant to indicate something supernatural; but whether they necessarily imply that the body of Jesus had become the spiritual body is not evident. Luke informs us that when the people of Nazareth sought to cast Him down headlong from the brow of the hill on which their city was built, "He passed through the midst of them and went his way"; and John relates that when the Jews whom He was addressing in the temple took up stones to cast at Him, "Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by." However this latter instance of escape may be understood, it can hardly be doubted that the instance recorded by Luke is miraculous. Our Lord possessed miraculous power, both before and after His resurrection; we cannot therefore affirm that His appearing and vanishing miraculously is decisive evidence that the body of Jesus had been "changed" before these post-resurrection interviews with the disciples: and

so far as the expression "flesh and bones" bears on the question, it might plausibly be held to look in the opposite direction.

In replying to the allegation that the Lord's partaking of food after His resurrection is evidence that He had still the "natural" body, we are reminded by some that when He had instituted the Supper He said, in giving the cup to His disciples, "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in My Father's kingdom." The connection, it is said, clearly shows that these words are to be taken literally and not in a metaphorical sense, as referring merely to fellowship of a higher description than the present life may know. Stier and others who thus interpret regard the "new earth" as the future abode of the redeemed, in which they shall have their Saviour and Lord visibly present with them.

But suppose we hold the opinion that the Lord rose in the spiritual body to be the more probable, or even regard this opinion as certainly correct, we should hardly be justified in concluding that the resurrection bodies of the saints will have all the properties of the body in which Christ arose. To affirm this on the ground that Christ is our prototype, and that our bodies shall be conformed to the body of

His glory, may be going farther than we have warrant. We shall, indeed, be like Christ when we shall see Him as He is, but the likeness will doubtless have its limits, both as to the body and the soul. This we certainly know, that the resurrection body will be a suitable partner for the glorified spirit, even as the body which we now have is a fit habitation and instrument for the soul in its present condition. The identity of the body will not be lost in the great transformation. We can hardly imagine that the human form will not be preserved, and, certainly, such speculations as those in which Origen indulged as to this matter are baseless and absurd. The human form, as we now see it, is symmetrical and beautiful, and to our present feeling it were painful to think of its being lost; and this at least we may say, that there is nothing in what we read of the Lord's appearance after He left the tomb—nothing in Scripture anywhere—to suggest the loss of the form which is so dear to us. The glorified spirit would inhabit a glorified body—powerful, incorruptible—a body entirely suited to its new abode, and to the high and holy service in which the redeemed would be for ever employed. We are beginning to realise the marvellous variety of form in which matter may exist, and the marvellous properties which are inherent in it:

and whilst we cannot tell what the resurrection may be capable of, we can well believe that it will be no prison-house of the soul, no clog upon its activities, no source of fatigue or weakness, but a perfectly adapted medium through which the spirit may send forth its energies and hold intercourse with the new creation—with the "new heavens and the new earth in which dwelleth righteousness."

Our Lord has told us that "*all* who are in the graves shall hear His voice, and shall come forth." There is "the resurrection of condemnation" for the "evil," as there is "the resurrection of life" for the "good." The Lord says nothing regarding the appearance or the properties of the bodies of either class. The discussion of the resurrection in the 15th chapter of 1 Cor. seems to relate entirely to the resurrection of the righteous, to those who "bear the image of the heavenly." We have no warrant from Paul to apply the epithets "incorruptible," "glorious," "powerful," "spiritual" to the body in which the evil shall arise. It were worse than foolish to venture any statements of our own.

The Lord has told us that the resurrection shall be effected by Himself. "Marvel not at this," viz., that He is the Source of spiritual life and the Judge of mankind, "for the hour is

coming in which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation" (John v. 28, 29). And again: "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." The resurrection of believers, at least, seems to be necessarily involved in His own resurrection, and thus we can give their true meaning to the words which He addressed to Martha, when she expressed her belief in the resurrection at the last day. "I am the resurrection and the life," He said. Not merely shall He put forth His Divine power and perform an extraneous act. Because He is "the life"—the Fountain of Life in its fullest and most comprehensive meaning, the bodies of those who are united to Him cannot remain under the power of death. He quickens the soul now; He will in due time restore the body, and thus complete their deliverance from the hand of the destroyer (*cf.* Rom. viii. 11). The bodies of the saints cannot be left in the grave, for thus would the

Saviour's work remain incomplete and the triumph be but partial. He arose as the first-fruits of them who sleep, and when He comes again those who sleep in Him will God bring with Him. Then shall be fulfilled that which is written, "Death is swallowed up in victory."

The whole man, body as well as soul, has been redeemed by Christ; and Christianity knows nothing of the contempt of the body which heathen philosophy in its higher moods generally affects. Socrates when dying reproves his friends for showing the least concern regarding his body: the soul alone was the man. But though Jesus tells His disciples not to fear them who kill the body, but cannot touch the soul, it is not because He would have us regard the body as worthless, for He claims it as His own, and would invest it with something of the glory which clothed Himself on the Mount of Transfiguration. There is nothing inherently base in matter, nothing which makes it unworthy to be the vehicle of spirit. As the body has been partaker with the spirit in the defilement of sin, so is it redeemed by Christ, and so shall it partake of the glory that is to be revealed.

V

THE FINAL JUDGMENT

THAT God will judge the world is clearly taught in the Scriptures of the Old Testament as well as in those of the New Testament. "The Lord shall judge the ends of the earth" (1 Sam. ii. 10). "He shall judge the world with righteousness, and the people with His truth" (Psa. xcvi. 13). "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. xii. 14). God judges Israel, judges the nations, judges all individual men. In the Old Testament *judging* is often ruling or governing, often punishing or defending, as parties are found guilty or innocent; but the ordinary meaning of a judicial process is always involved. In Old Testament times kings or chief rulers were lawgivers, judges, and administrators all in one: the functions of government were all exercised by the head of the

State. In the Old Testament any time in which God signally manifests His power in mercy or in judgment, especially the latter, is called the day of the Lord: "The day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low" (Isa. ii. 12). "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty" (Isa. xiii. 6). "For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen" (Ezek. xxx. 3). "Woe unto you that desire the day of the Lord! . . . the day of the Lord is darkness, and not light" (Amos v. 18). "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. iv. 5). This *usus* must be kept in mind, no doubt, in interpreting the declarations of our Lord respecting a day of judgment. The day in which God "shall judge the world in righteousness" is not necessarily a period of twenty-four hours. Regarding the length of the "day," it is useless for us to speculate; nor would it profit us to know.

But they are at variance with the teaching of our Lord who hold that the judgment of which both Testaments speak is a process which is proceeding during the whole history of the

world, and that we are not to think of any definite period in which God shall judge all mankind. According to this view the "judgment of God is His administration of His government," and may be seen in every part of the history of all nations, and in the whole life of every moral being. All moral creatures are under the moral government of God, and we must not suppose that the element of judgment, which is inseparable from God's righteousness, is ever quiescent or ever imperfect in its operation. According to another view the Scripture statements as to God's judging the world simply mean that in the life to come men shall have their portion in correspondence with their character and doings in the present life.

It is not denied that God's administration is always and everywhere righteous, and that in His dealings with mankind He never confounds the righteous with the wicked. In their own consciences men have continual evidence that God is judging them, and not seldom to the eye of others He makes manifest the estimation in which He holds individuals and nations. To a certain extent punishment —the result of judgment—overtakes the sins of individuals in the present life; as, in the case of nations, which, as such, have no future

existence, destiny is invariably determined by character. Still, it is very evident that judgment has not its perfect work in this world. We are prepared, therefore, to hear our Lord announce with the utmost clearness the fact of a definite period of judgment yet to come —a judgment of all mankind. In Matt. x. 15, the Lord, referring to any city which should refuse to hear the preaching of His Apostles, said: "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city"; and in chapter xix. 22, 24 the same awful words are uttered with reference to Chorazin, Bethsaida, and Capernaum. Sodom and Gomorrha were judged when the Lord rained fire and brimstone out of heaven upon them; but here is a judgment still awaiting them. Here is a day of judgment lying in the future—a day in which the cities of Israel in which the Lord had done "mighty works" should have their doom pronounced. This "day" comes after all earthly judgments and punishments are past: for the men of Sodom and Gomorrha should not rise from the dead to be judged till the end of time, when "all that are in the graves shall hear His voice." The *day* of judgment, as already said, may not be measured by twenty-four hours, but it

is a definite period; for, as we read in Matt. xxv., those on whom sentence has been passed shall "go away" into their respective destinies. The act of judging is now past and the sentence takes full effect.

If the doom of each individual is really fixed at death—fixed by Him who knows the history of every life, as He knows all things—why, it may be asked, should there be a day of judgment afterwards? What further end is to be accomplished thereby? The answer usually given to this question appears satisfactory. This final, public act of judgment is the complete vindication of God's justice both to those who are judged and to the moral universe. The absolute righteousness of God in all His dealings through life, and in the destiny awarded, is now brought home to those who are judged as never before. Those who are condemned feel in their inmost being that the sentence passed upon them is according to their desert; and, though salvation is entirely of grace, those who are adjudged righteous would see that the reward bestowed upon them is, in every case, according to their works.

But what presents itself first to the mind when we think of the ends served by the final judgment is the public vindication of Divine

justice—the vindication of God's righteousness in the sight of men and angels, of all moral beings. This certainly is a very high end. The manifestation of His own glory—*i.e.*, of the excellency of His own perfection—is an end than which none can be higher. In the whole of His works and in the whole history of His administration God is revealing Himself, and to learn of Him as His perfections are thus manifested is the highest blessedness of the creature. To know Him is the constant aim of all holy beings, and of all who are seeking to be holy. To make known, by the Church, the manifold wisdom of God, to the principalities and powers in heavenly places, enters into the eternal purpose which God has purposed in Christ Jesus (see Eph. iii. 10, 11). The thing now reported to us in the gospel "the angels desire to look into" (1 Pet. i. 12).

Nor is it possible to know aright the character of God unless we know His justice as well as His loving kindness and mercy: the holiness in view of which the Seraphim adore Him embraces both. The righteousness of God's administration and His justice in recompensing both the righteous and the wicked have at no time and in no place been without attestation. But looking broadly over the field of human history, no one would say that complete proof

of God's equity in His dealing with individual men has been presented to the eyes of His creatures. The confidence of faith can ever say: "That be far from Thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from Thee: shall not the Judge of all the earth do right?" (Gen. xviii. 25). But how often in thinking of God's providence while His work was unfinished have the best men in all ages longed to see the good man freed from oppression and the proud oppressor rewarded according to his wickedness—to see the aspersions cast upon God's faithful servants removed and the hypocrite unmasked. It is not in the spirit of revenge that saints of earth have joined with the souls under the altar in crying to God that He would avenge the blood of His martyrs. But patience must have its perfect work. No shadow of iniquity will finally rest on the Divine administration. The whole creation will see that God is just in all His ways, and holy in all His works.

The most detailed and graphic account of the Last Judgment is found in Matt. xxv. We have in this chapter two representations of the proceedings of the Great Day in parabolic form. There is, first, the parable of the Ten Virgins, five wise and five foolish, inculcating the lesson of

watchfulness, because we know not the day nor the hour in which the Judge shall come. Then the day of final reckoning is set before us from another point of view, in the parable of the man travelling into a far country, who delivered to his servants on his departure talents to be put to use during his absence, and who, on returning, took account of the fidelity with which each servant had put them to use.

But we may direct attention rather to the third representation of the Judgment as given in verses 31, 46. The Son of Man shall come in His glory as the appointed Judge : even as we are told (John v. 22) that the "Father judgeth no man, but hath committed all judgment unto the Son ; that all men should honour the Son, even as they honour the Father." There is in the statement that Christ shall be the Judge nothing inconsistent with the many passages in the Psalms and Prophets which speak of God as the Judge of men and of nations. Whether Delitzsch and others are justified in holding that in all passages of the Old Testament in which God is represented as coming down to earth to take account of men, and to act on their behalf or against them, we are to think of the second Person in the Trinity is, perhaps, capable of being disputed. Certain it is that some passages of this description we have New Testament

warrant for applying to the Son (see Heb. i. 8, 10). But without leaning upon this view, whether correct or not, the doctrine of the Trinity enables us to see how the same thing may be spoken of in Scripture as the work of God and the work of Jesus Christ. There are acts which are specially predicated of the Father, or specially of the Son, or specially of the Spirit, and yet we may not think of Father or Son or Spirit as acting entirely apart. The function of judgment is here by the Saviour's lips made specially His own, as in the words of His recorded in John v. 22. The Father is God, the Son is God, the Holy Spirit is God: whatever is done by any of the Persons in the Trinity is done by God. The Apostle Paul makes Christ the Judge and also unites God and Christ in the act of judging. In Rom. xiv. 10 he says, "Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ"; in 2 Cor. v. 10, in words almost identical: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." But in his address on Mars' Hill he thus unites God and Christ: "Because He [God] hath appointed a day, in the which He will judge the world in righteousness

by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii. 31).

In regard to the final judgment being before *God* and before *Christ* no difficulty can be felt; but it might be otherwise in regard to the test by which the Judge distinguishes between those whom He sets on His right hand and those whom He sets on His left—between the sheep and the goats; the righteous, who are invited to inherit the kingdom of heaven, and the wicked, who are condemned to the fire prepared for the devil and his angels. The test is entirely one of conduct, and of conduct in one particular aspect of it. Those to whom the kingdom is assigned have acted in sympathy and benevolence towards the brethren of the Judge when these were in circumstances of distress; and those who have the awful sentence of condemnation pronounced upon them are those who have not shown kindness to the Lord's suffering brethren. So that the performance of kind offices to a particular class alone, in this great passage, distinguishes and separates the saved and the lost. But is this, we may ask, in accordance with the teaching of Jesus elsewhere as to the ground on which men are saved, and in accordance with the Scripture teaching at large as to salvation being of faith and not of works?

Mark records these as among the last words spoken by the Lord before His ascension : "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Let it be observed that the same difficulty—if difficulty there be—exists in harmonising the several statements of the Apostle Paul with one another respecting the ground on which the sentence rests in the day of the Lord. Paul, the strenuous teacher of salvation by grace—salvation through faith in a crucified Redeemer —says, in words already cited: "We must all appear . . . that each one may receive the things done in his body." We cannot maintain that Paul is retracting what he has so powerfully argued in his Epistle to the Romans and is now teaching justification by works. That the Lord does not intend to give a complete statement of the grounds on which the final justification, or condemnation, of men proceeds is evident, for in Matt. xii. 36, 37 He says : "For every idle word that men shall speak, they shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned." But though we add the speech characteristic of a man to his behaviour towards Christ's brethren we do not get a full account of the thing upon which the decision of the Great Day shall rest.

The Lord makes general obedience to the Divine will necessary to salvation : "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of My Father who is in heaven" (Matt. vii. 21). To one who inquired what good thing he should do to have eternal life the Lord replied : "If thou wouldest enter into life, keep the commandments" (Matt. xix. 17). If one should stand in the judgment on the ground of his doings, it appears, therefore, necessary that his obedience should not be defective in any respect. Judgment would take account of all that a man does and of all that he neglects to do.

But the important, the momentous, question is not how much or how many things in a man's life the Lord represents as matters of judgment, but whether He makes our acceptance with the Judge turn upon our good deeds—our personal merit—at all. Does the Lord teach that charitable deeds and right speech and whatever excellent things a man may do have such intrinsic value that God, on the ground of them, would adjudge to eternal life those to whose credit they stand? Does He teach salvation by works, not by grace?

The true explanation of the Saviour's teaching as to the connection between *works* and the awards of eternity would doubtless show

why the Apostle Paul, like his Master, makes the judgment deal with our works rather than with the question whether we are possessed of saving faith: for no one can possibly allege that Paul has not made himself clear on the matter of justification. That a man is justified by faith and not by good works Paul has engraven upon the mind of his readers for ever. But while the Lord's teaching about man does not proceed along the same lines as the Apostle's, fundamentally it is the same. Sin, the new birth, the Spirit's work, salvation by grace are not less clearly the great keynotes with the Master than with the disciple.

To the question, then, why both Jesus and Paul make the decisions of the day of final judgment rest upon works various replies have been given. (*a*) The works which receive reward in the righteous are works done through faith, works impregnated by faith, and which thus represent at once the faith which justifies and the consecrated fruits of faith. Works which did not proceed from faith, though in outward form not distinguishable from those which place their doers on the right hand of the Judge, would receive no recognition. Thus, it is said, any apparent opposition between the place given to faith and that assigned to works disappears. (*b*) Again, it has been said, that men are accepted

of God and have all their sins remitted, so that they are free from condemnation; but if a title to positive reward is to be established, this must be by the good works done after the act of justification by faith. Neither explanation is satisfactory. The second is fundamentally wrong; for salvation cannot thus be divided into two parts—the first due to what Christ has done for us and in us, the second wrought out by ourselves. His redeemed are complete in Christ, who is made unto them of God "wisdom, and righteousness, and sanctification, and redemption," who has not only paid our debts, but invested us with a title to the heavenly inheritance. From first to last Christ is Saviour, and from first to last the renewal of our faculties and their dedication to His service is due to His Spirit, who dwells within us. It is a poor view of His work on our behalf which regards it as freeing us from the obligations of the past, but leaving us to work out our destiny as best we may. Thus left, it is needless to say what the result would be.

We must undoubtedly think of the proceedings of the last judgment, not merely as the formal announcement to those who stand before the great white throne of their doom, but as the public and solemn vindication of God's justice in the awards of eternity. The judgment, there-

fore, must proceed on grounds the right of which all must recognise, all must be permitted to see. It is not enough that He to whom all hearts are known should pronounce that one has *believed* on Jesus Christ and is saved, and that another has *not believed* and is condemned. Men will be judged with respect to the reception which they have given to the Gospel. Indeed, this matter is made so prominent in the Lord's teaching as seemingly to overshadow everything else which would enter into account. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John iii. 19). "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father" (John xv. 22, 24). In like manner the Lord declares that in the day of judgment it should be more tolerable for Sodom and Gomorrha, for Tyre and Sidon, than for the towns of Palestine which had refused to receive Him. But whilst such prominence is given to the sin of rejecting Christ, all the sins of every human being will come into judgment—every act, whether good or bad, which has moral signi-

ficance. There are many before that tribunal who have never heard of Jesus Christ, and whose lot cannot be decided by reference to the reception given to the Gospel. But there is a criterion of judgment which all men and all angels must acknowledge to be just, viz., that each should be judged "according to his works," *i.e.*, according to the entire moral produce of the life. For the term "works," it is unnecessary to argue, must be taken in this wide sense; and the real character of each life is infallibly shown by the entire moral activity of that life. The good tree is that which has borne good fruit, the corrupt tree is that which bringeth forth evil fruit. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. vii. 18). No principle of the kingdom of redemption is traversed, nothing done in the justification of believers is recalled, when judgment is held upon the whole outcome of the life, upon everything in which the moral condition is revealed. For, in regard to the righteous, we must not forget that the result of the judgment is not only to declare that all of them shall inherit the kingdom of heaven, but to give to each one the place in the kingdom which corresponds to the service rendered to the King—some receiving a greater reward, others less. Everything in the life

which has moral significance shall be the subject of inquiry, and thus the meaning and value of each life in its totality shall be brought to light, all the false judgments of earth set aside, and the righteousness of God in the sentence passed upon each one shall be vindicated. Each will know and feel that his life, in all its parts, has been weighed in a true balance; and no longer can he be either to himself or to others anything else than he is to Him who reads the secrets of the heart. This is the day of the "revelation of the righteous judgment of God." Nothing now remains hidden, nothing misunderstood, either by friend or enemy. That which many have feared, the discovery of their true selves, has taken place, and no disguise can any longer conceal their real character from men or angels. All that is written in the "books" which are now "opened" is published to the universe. A great stage in the history of God's administration has been reached, which makes such publicity necessary.

The final judgment shall be universal, *i.e.*, it shall include all mankind: "Before Him shall be gathered all nations." The meaning usually given to the expression "all nations," viz., the whole human race, seems undoubtedly correct. To limit it, as some do, to the Gentiles or heathen is without warrant, and would hardly

have been thought of were it not for the theory that the two parables which precede in the 25th chapter of Matthew refer to professing Christians, and the latter section of the chapter to the rest of mankind—those who have not heard the gospel. It is claimed, however, as confirmation of the view, that those on the right hand know not that they have rendered deeds of love to Christ in succouring His afflicted brethren, while had they been professing Christians they would have known. They have not, we are told, received instruction about Christ; but they are persons in whom grace has been working, in the production of genuine benevolence, though they have not been taught about Him who imparts grace. But while in both Old Testament and New the term "nations" (ἔθνη) often means the Gentiles in distinction from the Jews, the expression "all nations" would hardly be used to denote the residuum of mankind, after professed believers of all nations have been separated from them; and having respect to the entire scope of this passage—its obvious comprehensiveness—as bringing before our minds the last great assize, there appears no doubt that the judgment of all men, good and bad, from the beginning to the end of the world, is here portrayed. The passage is to be classed with John v. 28, 29, in which the Lord, having

told us that all judgment is committed unto Him by the Father, declares that "the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation." Nor is it the dead only who shall be judged: for these, the great multitude, shall be united before the tribunal with those now living. "All judgment is committed unto the Son; that all men should honour the Son, even as they honour the Father." There is solidarity of the race in judgment, even as in the possession of intellectual and moral life, and in responsibility to their Creator. In the Revelation of John, who records the words of Jesus just quoted, we have this most vivid and impressive expansion of them: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell [Hades] delivered up the dead which were in them: and they were judged every man according to their works" (Rev. xx. 12, 13). However we may explain the words of Daniel that "many of them that sleep in the dust of the earth shall

awake, some to everlasting life, and some to shame and everlasting contempt"—whether "many" is here regarded as embracing *all* who sleep in the earth or not—the words of the Lord, as given by Matthew and John, are sufficiently clear.

Referring once again to Matt. xxv. 31 *seq.*, we are not required to regard the passage as an entirely *literal* description of the proceedings of the Great Day. We shall not, with some, call the passage a parable, classing it with the two preceding sections of the chapter; but it is not possible to construe every part of it in a purely literal manner. We cannot, *e.g.*, affirm that all human beings who have breathed the breath of life during the whole period of the world's history shall be assembled in one place in one compact mass: that they shall be visibly separated by the Judge into two bodies, the one of which shall be placed on the right hand of the Judge, the other on the left; that the Judge shall sit upon a throne from which He shall be seen of all, and from which His voice shall be heard by all; that He shall address the righteous and the wicked in the very words here recited, and that they shall reply in the words here set down—that judgment shall turn merely upon the matters here specified.

So to speak is far from saying that the account

of the judgment is not that of a real event, or that it is a purely figurative description of a process which may, for anything we know, go on for millennia, being simply the continuance to completion of the process of separation which is inevitably determined by diversity of spiritual characteristics among men. We can well believe that not only the human language would be inadequate to give us a strictly literal account of the judgment, but that our present powers of conception are probably inadequate to realise fully what was then to take place. But the impression left upon our minds by this solemn narrative is both definite and true. The whole human race shall now be judged, the true meaning of all lives shall now be revealed, this proceeding shall take place at a definite time—"when the Son of man shall come in His glory"—and, in consequence of it, there shall be a final separation of the "good" and the "bad," and each class shall go to its own place. The apparent inequalities of God's dealing with men and nations during the earthly history has disappeared, Divine justice has received its perfect vindication in the presence of the universe, every soul is conscious that the Judge of all the earth has done right. The Lord's teaching clearly implies that, in order to attest the equity of awards, *conscience* is the only witness that

needs to be summoned in that day. All will feel in the depths of their being that they have been righteously tried, and that the sentence now pronounced by the omniscient Judge is "according to their works." Nothing good in any life will be left out of account, nothing which conscience would dare to suggest in mitigation of doom will be overlooked. "The heavens shall declare His righteousness: for God is judge Himself" (Psa. l. 6).

VI

THE SECOND COMING OF THE LORD

THE advent of the Messiah is foretold in many parts of the Old Testament. That He shall come a second time—first time to suffer, second time to reign—is not explicitly declared in Old Testament prophecy. The Old Testament certainly contains nothing inconsistent with a second coming. Not merely so: our knowledge of the Lord's Second Coming, gained from His own words and from the New Testament generally, enables us better to understand many of the predictions regarding Him. We can now see how Old Testament representations of Him which seem inconsistent with each other are all true, as they do but refer to His different offices and different manifestations of Him upon earth. The execution of His priestly office in His sacrifice of the Cross is the theme in Isaiah liii., in the 22nd Psalm, Zechariah xiii. 7, and other passages; while He

frequently appears as a King and Conqueror, or as a Prince whose peaceful dominion is the whole earth. The distant binary stars appear to the eye as one. This is in accordance with a frequent characteristic of prediction, in which perspective is disregarded. No account is taken of the ages which separate the first coming and the second—no distinct intimation given that there are two comings. And so it happened that some Jews entertained the fiction of two Messiahs—one who should come to suffer, another who should subdue all His and Israel's enemies. This matter is clear to us, and prophecy has vindicated itself.

On many occasions the Lord spoke of His coming again. Previous to His announcement of His departure—of His death—we should not expect Him to speak of coming a second time. Such language, indeed, would not have been intelligible to His disciples, for they doubtless expected Him to remain with them. The Lord communicated truth to His disciples as they were able to receive it, and, clearly, reference to a Second Coming would have been premature before they were prepared to hear of His death. Immediately, it would seem, after Peter's great confession—"Thou art the Christ, the Son of the living God"—"began Jesus to shew unto His disciples how that He must go unto Jerusalem,

and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Thus should He be separated from those who recognised Him as the Son of God, the Messiah, the Hope of Israel, and their own Saviour and Lord. Peter would not believe it: "Far be it from thee, Lord: this shall not be unto thee"; and in thus vigorously repelling the thought of his Master's death he does but express the feeling of all the Twelve. The Lord sharply rebukes Peter, and tells these disciples plainly that they must be ready to follow their Master to the cross: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." But while thus dashing their hopes to the ground, He would not leave them utterly in sorrow. He announces the great fact of His return: "For the Son of man shall come in the glory of the Father, with His angels, and then shall He reward every man according to his works." Thus three great facts are inseparably bound together—His departure, His return, the judgment. He tells them that He should be raised from the dead, but evidently not to remain with them, for otherwise His coming in glory could not take place.

Slow indeed were the disciples in apprehending what was involved in the words which the

Lord had used regarding His removal from them by His death and His coming again in glory. To prepare them for His death He is constantly referring to it after this first announcement. Immediately after His transfiguration He tells them that "the Son of man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall be raised again" (Matt. xvii. 22, 23). The disciples, we are told, "were exceeding sorry" when He thus spoke, yet we learn from what follows that the full import of His words had not been understood. In going up to Jerusalem He takes the Twelve apart, and tells them that "the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him unto the Gentiles, to mock, and to scourge, and to crucify Him: and the third day He shall rise again" (Matt. xx. 18, 19). The mother of James and John may not, indeed, have learned of these announcements; but she comes to Jesus forthwith, and prefers the too ambitious request that her two sons "may sit, the one on His right hand, and the other on His left, in His kingdom," expecting evidently that His kingdom was to be set up forthwith, ignorant as to the "cup" which He was about to "drink." The two disciples who walked with Jesus on the way to Emmaus

probably represent the bewildered feeling of nearly all their brethren, when they sorrowfully say to Him, "We trusted that it should have been He who should have redeemed Israel." So slow of heart were they to believe what the prophets had spoken. After His mournful and pathetic utterance over the impending doom of the city which had killed the prophets and stoned them which were sent unto her, He says, "Ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. xxiii. 39). He should not come till temple, city, and polity were destroyed, and then a penitent and believing people should joyfully receive Him whom they were about to crucify. This is His coming in glory.

The great discourse of our Lord recorded in Matt. xxiv. and xxv. brings before us throughout (we may say), and most impressively the Second Coming of the Lord. It were too much to say that the 24th chapter of Matthew, and its parallels in Mark and Luke, have as yet received, in every part, a perfectly satisfactory interpretation. The main difficulty arises from the fact that two events—the destruction of Jerusalem and the end of the æon, or present system of things—seem to be set forth together. That the sacking of the city by the Roman armies is in the foreground can hardly be

denied. The disciples came to Jesus to show Him the buildings of the temple. Luke thus introduces the great prediction: "And as some spake of the temple, how it was adorned with goodly stones and gifts, he said," &c. Mark, in his pictorial style, informs us that one of the disciples said unto Jesus, "Master, see what manner of stones and what buildings are here." Mark further tells us that after the Lord's attention had been called to the temple building, He was sitting upon the Mount of Olives, when Peter and James and John and Andrew privately asked Him when the desolation of the temple of which He had spoken, the grandeur of whose stones and buildings were pointed out to Him, should take place. In reply to this question the Lord proceeds with this great prophetic announcement. In Matthew's account the disciples came to show the buildings after He had pronounced the sorrowful words, "Behold your house is left unto you desolate." It is clear, therefore, that the destruction of temple and city is at least the point from which the prophecy begins. As to the temple itself the Lord says, "There shall not be left one stone upon another, that shall not be thrown down." The destruction of the temple and city were certainly preceded by wars and "rumours of wars," and by the appearance

of "many false prophets" and "false Christs." The exhortation to those who were in Judea to "flee to the mountains," and to pray that "their flight might not be in the winter, neither on the Sabbath day," obviously refers to the time when the desolating armies of Rome were closing in on the doomed city. Jerusalem in its unbelief and hypocrisy is a "carcase," around which the "vultures" are gathering. The Lord does not expressly answer the question, "When shall these things be?" but He speaks of the desolation predicted as being at hand: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." But whilst no competent interpretation can exclude the calamities which were about to overtake the Jews from this prophecy, it seems clear that something beyond, and something greater than, the ruin accomplished by the Romans is here.

Such words as the following can hardly relate to the destruction of Jerusalem: "And this gospel of the kingdom shall be preached in all the world for a witness; then shall the end come"; "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be"; "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall

see the Son of man coming in the clouds of heaven, with power and great glory; and He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven unto the other"; "And of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." And when we take into account that the 25th chapter of Matthew is the continuation of the discourse recorded in the 24th chapter, it becomes increasingly evident that this latter cannot be explained as referring only to the destruction of temple and city. The three parts of the 25th chapter, the parable of the Ten Virgins, the parable of the Talents given to his servants by the man travelling into a far country, as well as the unspeakably sublime and solemn scene of judgment set before us in the last section of the chapter, all relate to the coming of the Lord at the end of the world, or æon.

But if chapter xxiv. predicts both the destruction of the Jewish State and the coming of the Lord to judge the world, how are we to analyse the chapter so as to determine what relates to the one event and what to the other? It is easy to select (as we have done) certain verses and to say, "This verse certainly predicts the destruction of the city, and this

other verse must relate to a still greater event"; but you cannot well resolve the whole chapter into two parts, one of which applies exclusively to Jerusalem and the other to the Lord's coming for judgment. No mechanical division of the chapter into these two elements can be satisfactorily made. It appears certain that the terrible catastrophe under the Roman general is here, and that the coming of the Lord in glory to judge the world is also here, but the problem is to assign to each event what relates to it. For in addition to the utterances which are of unmistakable reference, a considerable part of the chapter might apparently be applied to either event. If all that indubitably applies to the calamities which culminated in A.D. 70 were in uninterrupted sequence, and all that demands still higher application were likewise in sequence, the difficulty that confronts us would not exist. But what we find is, declarations that relate to the nearer event alternating with announcements of the more remote event, while not a little of what is said might possibly be interpreted of either.

By some the entire chapter is applied to the destruction of temple and city and the end of the Jewish polity. This application of declarations such as "He shall send His angels with

a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other," is justified on the ground that the language, being prophetic, follows the lofty and solemn style of the Old Testament, and refuses to be interpreted as merely historical language. That prophecy, whether in Old Testament or in New, has a lofty symbolical style is undoubtedly true, and when it speaks of "the sun being darkened and the moon not giving her light, and the stars falling from heaven," any approach to a literal interpretation must not be thought of. Great calamities of any description may be thus represented in prophecy: but prophecy nevertheless has its own proprieties of language and does not run into hopeless exaggeration. The view that every part of this chapter must be applied to the fall of Jerusalem and its immediate consequences and to nothing else must, I doubt not, be definitely set aside.

Another mode of interpretation applies the entire prediction both to the destruction of Jerusalem and to the coming of the Lord at the end of the world, the first event being regarded as typical of the second. The union of the two distinct elements in this eschatological discourse can thus, it is thought, be

satisfactorily explained: and we are thus relieved of any necessity of supposing either that the Lord of purpose darkened His answer to the questions of the four Apostles, or that the Evangelist has failed to give a clear record of what the Lord said, following perhaps an oral tradition which had intermingled the Lord's replies to two distinct questions, or, it may be, questions which the disciples mistakenly thought synonymous. We have thus everywhere throughout the prophecy the destruction of temple and city in the foreground and the sacred event in the background. Still another interpretation regards the Lord's Second Coming as a lengthened process, so to speak, commencing with the destruction of the Jewish State and completed when He shall appear in the end to judge the quick and the dead (Matt. xxvi. 64). As explained in detail, this view does not essentially differ from that which immediately precedes; for it holds that the Lord, though still coming, shall literally appear at the end of the age or æon.

There are probably elements of truth in each of these latter interpretations. In Old Testament prediction, as is universally admitted, the law of perspective is little regarded, and this, not because the prophecy has erred, but because the time element is of little account when

the main object is to bring out the moral connection between events or conditions. Punishment follows transgression and reward follows obedience, sometimes swiftly, sometimes tardily; but the connection is sure, the issue certain. The prophet, however, will often represent the consequences of good conduct or bad as immediately following, even when requital is long delayed. What the prophet wishes to fix attention upon is the justice of the Divine government and the necessity of man keeping in mind that the day of retribution will certainly arrive. This is what is really important in the case.

We may expect New Testament prophecy, even when spoken by Him whose knowledge we must not limit, to exhibit the same feature. Prediction retains the characteristic which had ever been associated with it. It is not history. It is not the presentation in exact chronological sequence of the events which it relates. In a measure it lifts the veil off the future, but not so that we can set down, in their exact position, as on a chart, the things which are spoken of. We need not be surprised, therefore, should our Lord, when replying to the questions of the Apostles, have respect to moral and spiritual rather than chronological connections, and should unite the near future

to the remote in a way which perplexes our exegesis. The destruction of Jerusalem and dispersion of the Jews, the universal proclamation of the gospel, the wars, famines, and pestilences which desolate the earth, the deceiving of many by false Christs and false prophets, the persecutions by which the Church should be tried, are all preparing the way for the appearance of the Son of man upon the scene and the awards of the Great Day. As during the Jewish dispensation the Lord was coming for the first time, so the Christian dispensation may be conceived of throughout as His Second Coming. Such a conception is, at least, not wholly false, unless it be entertained so as to exclude an actual "appearing and coming" at the end of the dispensation. But even should any such conception be set aside, as incapable of harmonising the Divine elements in the eschatological discourse, it remains certain that an actual coming in glory of the Son of man is declared in the 24th chapter of Matthew and the reports of the same discourse by Mark and Luke.

Very distinctly is the coming of the Lord presented in the parable of the Talents in the 25th chapter of Matthew. The talents are delivered by the man travelling into a far country to his servants, that they may trade

with them and make increase, in their master's absence, till he shall return. After a long time he returns and reckons with them, and it fares with each according to the use which he has made of the money entrusted to him.

Mark xiii. 34–37 is generally regarded as a briefer recension of the same parable. "Watch ye therefore" (thus the parable concludes in Mark): "for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." The Lord Himself, it hardly needs to be said, is the man travelling into a far country.

The parable (Luke xix. 12–26) of the Nobleman who went into a far country, to receive for himself a kingdom, and who delivered ten pounds to his ten servants, differs considerably in its details from the parable of the Talents, and is not generally thought to be identical with it, but its teaching is the same as that of Matthew's parable: it presents to us the Lord coming to judge men for the use they have made, during life, of the gifts bestowed upon them.

The parable of the Ten Virgins who would join the procession of the bridegroom as he is proceeding to the marriage chamber brings

before us the Second Coming of the Lord. It is quite unnecessary that we should here consider the diversity of opinion among expositors as to the precise character of the foolish virgins and other points in the parable. All the virgins are, evidently, professed followers of Christ; but some of them are prepared for His coming and some are not; and the design of the parable is to show the need of vigilance on the part of all, that they may not be taken unawares and found wanting when He shall come. The lesson, indeed, is explicitly stated: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." The scene is that of an Oriental marriage, and we at once associate with this parable, as it calls our attention to the Lord's coming, the words of the angel to the seer in Revelation: "Come hither, I will show thee the bride, the Lamb's wife"; and again the words uttered by a Voice from the throne: "Blessed are they which are called to the marriage supper of the Lamb." The Lamb's marriage is His Second Coming.

The last of the three sections of Matthew xxiv. (verses 31 to 46) connects the Second Coming of the Lord with the judgment of the Great Day: "When the Son of man shall come in His glory and all the holy angels with

Him, then shall He sit upon the throne of His glory." In each of the two preceding sections judgment is connected with His coming; but if any doubt existed as to the coming referred to in the two parables being the actual, visible advent of the Lord, there can be none here. He who came the first time to reveal the Father, in His life and by His teaching, passed into the heavens when His earthly ministry was ended. He did not cease to be present with the Church through the Holy Spirit, whom He sent as His representative; but He himself, though the object of faith and love to every true disciple, was unseen by the bodily eye, was removed from all cognisance of the senses. "The heavens must retain Him till the time of the restitution of all things." That time has now come—the time when the harvest of the earth must be reaped, when the tares must be separated from the wheat, when the righteous must fully enter upon the inheritance prepared for them; and now the Lord who is king and judge must be visibly manifested, to close the dispensation, to vindicate the righteousness of God in every part of its history, and to sit upon the throne of His glory while every eye shall see Him. This is the consummation for which all preceding centuries have been preparing.

Nowhere does the Lord more explicitly announce His Second Coming than in His valedictory address to His disciples, recorded by the Apostle John. His sorrowful disciples He comforts with the assurance that He would come again and receive them unto Himself; that where He was they should be also. And again: "A little while and ye shall not see Me; and again a little while and ye shall see Me, because I go to the Father. . . . I will see you again, and your heart shall rejoice, and your joy no man taketh from you." The Spirit should be sent as "another Comforter" to abide with His disciples, and in view of the fact that the Spirit's presence should bring experiences of knowledge and blessedness which they could not have while their Lord was with them in the flesh, it was even expedient for them that He should go away; yet this did not forbid that they should long for His return, and that when He came again their blessedness should be raised still higher. The Spirit should remain with them in the fulness of His gifts—nay, in far greater fulness when the heavenly life should begin; but, in addition, their joy should be inexpressibly heightened by the visible presence of their Lord.

The view has been advanced that Jesus in the earlier part of His ministry expected to

see His cause shortly triumphant, and to enter, without leaving the earth, into full possession of His kingdom. But it became gradually evident to Him that the hostility which He was encountering would eventuate in His death, and thus He came to believe in a Second Coming when He should sit upon His throne. This conviction is said to have come to maturity about the time when Peter made his great confession, and "Jesus began to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Such an opinion can hardly find acceptance with those who think as they ought of the Son of God. The one instance in which Jesus speaks of a future event being known to the Father only (Matt. xxiv. 36; Mark xiii. 32), whatever be the proper explanation of it, cannot warrant any general conclusion as to the nescience of the future on the Lord's part, and certainly cannot justify the supposition that the Lord began His ministry under a misapprehension as to its immediate results. It were, indeed, matter of astonishment if He to whom the Spirit was not given "by measure," He who "knew what was in man," did not know from the first that He must

reach the crown by way of the cross. But our conviction that no such change of view was forced upon the Lord by the progress of events is not merely inferred from our knowledge of who He was, though this would be sufficient warrant for the inference. In His charge to the Twelve He said (Matt. x. 38), "He that taketh not his cross and followeth after Me is not worthy of Me." Can we be mistaken that the Lord has before Him the cross on which His own life should be offered up? Early in His ministry, as recorded in John ii. 19, Jesus drove out of the temple those who were making the Father's house an house of merchandise, and when the Jews demanded what sign He showed, seeing that He did such things, He answered: "Destroy this temple, and in three days I will raise it up." John tells us that the disciples remembered these words when Jesus was risen from the dead. In John iii. 16 Jesus, addressing Nicodemus, says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The inference in the words "lifted up" is sufficiently obvious, apart from the explanation given in chapter x. 32 of the same expression: "This He said, signifying what death He should die." There can, therefore, be no justification of the sug-

gestion that Jesus at first did not expect to suffer death, but becoming convinced that His death was inevitable, concluded that He must come a second time in order to possess His Kingdom. Did He not always know that He came into the world for the very purpose of "putting away sin by the sacrifice of Himself," that "for this cause He came unto this hour"?

The passages to which reference has been made incontestibly show that the destruction of Jerusalem and the termination of the Jewish State cannot be regarded as fulfilling all that is signified in the many statements as to Christ's Second Coming. We need not deny that the catastrophe which signalised the ending of the Old Dispensation may be called a coming of the Lord. The Old Testament use of the expression "day of the Lord," and the many representations of the Lord's "coming" to see, or judge, or avenge what men do on earth, would prepare us for this meaning of the term. Nor does it seem possible to interpret the eschatological discourse without regarding the terrible calamities in which city and temple were destroyed as, in some sense, a coming of the Lord. Nor need we altogether dismiss the view that the destruction of Jerusalem was so closely linked to the great events which form the outline of the

New Dispensation that it may be looked upon as the beginning of a series, or process, which should culminate in the coming of the Lord to judgment. But neither view excludes a coming of the Lord in glory at the end of the world, or æon: the latter view, indeed, distinctly embraces this fact.

The coming of the Holy Spirit, the Paraclete, to abide with the Christian Church during its whole history may also be spoken of as a coming of the Lord. The words of Jesus in John xiv. abundantly warrant us so to speak; for after the promise that He should pray the Father, who would send the Holy Spirit, He farther says, "If a man love Me, he will keep My words, and My Father will love him, and we will come unto him and make our abode with him." And again: "He that loveth Me shall be loved of My Father, and I will love him and will manifest Myself unto him." And this promise, renewed immediately before His ascension: "Lo, I am with you alway, even to the end of the age."

THE PURPOSE OF THE BIBLE

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THE Bible is regarded by all Christians as the Word of God. Its writers "spake as they were moved by the Holy Ghost." God reveals Himself to men both in nature and in providence; but there are things which He wishes to say to us beyond what nature and providence are able to teach. Hence, the revelation which is contained in the Scriptures of the Old and New Testaments. These Scriptures greatly aid us in interpreting the works of God and His government in the world, but they also enunciate truths and convey a message of which, without them, we men should have no knowledge. As a commentary upon nature the Bible is of exceeding value; but to us sinful beings its most precious discoveries relate to a region which eye hath not seen—which no human philosophy can penetrate.

There are evidently things which it much concerns us to know, but regarding which the most anxious interrogation of nature and of

history will bring no response. Without the Bible we can, indeed, see that the world is sinful and suffering, and that our own relations to the Supreme Power are deranged; but how the condition of this groaning creation may be changed, and how we, individually, may find deliverance from the intolerable burden of sin and corruption, are problems which the light of nature cannot solve. Sadly does the heathen world, in all ages, testify to this fact. Nay, regarding even the primary doctrine of man's immortality, it is doubtful if certainty has ever been attained without illumination from above.

The purpose for which the Bible was given can be certainly learned from the Bible itself —both by many specific statements, and by its general tenor. This purpose is also attested, in no doubtful manner, by the effects which the Scriptures have produced wherever embraced by a genuine faith. Let us look at these two lines of evidence.

I. We shall see what the Bible itself declares regarding its purpose. Though the term "Bible" signifies *book*, we must always remember that it consists of no fewer than thirty-six books, or separate compositions. Each of these books may have something special in the purpose with which it was written; many of them

obviously have so. It may, *e.g.*, be easily shown by its characteristics that each of the four Gospels has a special design which distinguishes it from the others. Each of the classes of books in the Old Testament—historical, prophetical, didactic, devotional—has a special end or object in view. Diverse ends are contemplated by the several books of the Bible, quite as certainly as by the several volumes found in our libraries. But it is equally true that there is one great purpose common to all parts of the Bible—one transcendent aim in which all parts unite.

The preface of a book often tells us why it was written. The writer before entering upon the development of his theme, informs us regarding the object he has in view, as well as the circumstances upon which he was led to write. But there is no general preface to the Bible. Some of the inspired writers—Luke, in his Gospel, *e.g.*, —have prefatory words; but of the fifty or more writers of the Bible no one supplies a preface or an introduction to the whole. We have, however, innumerable statements in the books of the Bible which leave us in no doubt as to the great common purpose of Holy Scripture. In some of these statements the purpose is declared, in others it is clearly implied.

In Lev. xviii. 5, we read: "Ye shall therefore keep My statutes, and My judgments; which if

a man do, he shall live in them." In the last book of the Law, Moses, with reference, doubtless, to all he spoke and wrote, says: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. xxx. 19). How could the purpose of an address or a writing be more emphatically announced? To direct the feet into the path of life—eternal life—is the end for which Moses spake.

The 19th Psalm, in its fine eulogism upon Scripture, also clearly indicates the purpose for which it is given: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."

In the New Testament we find such passages as the following: "These [signs] are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name" (John xx. 31). "So then faith [which justifies and saves] cometh by hearing, and hearing by the word of God" (Rom. x. 17). "And that from a child thou hast

known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. iii. 15–17).

Passages of like tenor might be multiplied indefinitely, but it is not necessary to quote more. From these it is quite apparent for what purpose the Bible was written, and for what purpose the things recorded in the Bible happened. We may concisely answer the question as to the purpose of the Bible by saying that it is by *revealing God to bring salvation to men.* In our answer we cannot properly separate these two things. It would, indeed, be correct to say that the end of Scripture is the salvation of man; but the answer would be defective, for it would fail to represent an element which is present in all the passages above quoted, and which is prominent in Scripture everywhere, viz., that it is God who saves and that salvation comes through the knowledge of Him. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Let us advert, then, to the two elements in our answer, God and man—the revelation of God, the salvation of man.

(*a*) The Bible is given for the purpose of saving men. It contemplates the deliverance of men from sin and all its baleful consequences. It regards men as guilty and perishing, and it brings to them the message of eternal life. It will save them from hell and will raise them to heaven. It proclaims deliverance from all the evil that sin has wrought and is capable of working, and the restoration of man to perfect purity and peace. Everything that enters into salvation, in the completest sense of the word, is included in the salvation of the Bible. A salvation which should consist merely in deliverance from physical pain or outward evil is far from realising what is promised. The salvation of the Bible is the complete restoration of man to the image of God, the removal of every trace of sin, the perfection of every power and faculty which belongs to him.

The passages quoted from the Scriptures abundantly show that the salvation offered to men is above all spiritual—moral—in its nature. In Leviticus and Deuteronomy it is termed "life." In the 19th Psalm it is described as "converting the soul," "making wise the simple," "rejoicing the heart," "enlightening the eyes." Turning away from all evil in thought and act, clear discernment and appreciation of the highest truth and wisdom,

true joy pervading the heart—these are the blessings spoken of in the Psalm. In John, the blessing is the knowledge "that Jesus is the Christ, the Son of God," and "life through His name." In the passage quoted from Second Timothy the "salvation through faith which is in Christ Jesus," is conceived very much on its ethical side; for Scripture, we are told, is profitable for "doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

In stating the purpose of the Bible in relation to man we shall not forgot that, inasmuch as the salvation of man implies his regeneration—his renovation in all his faculties—the renovation of society must proceed *pari passu* with the spiritual transformation of the individuals who compose it. But in the Bible all true reformation begins with the individual, and has its roots in the spiritual change. It is highly necessary to keep this fact always in remembrance. There are many who praise Christianity and the Bible, and speak with rapture of the results which a truly applied Christianity would produce; but their thought is fixed exclusively upon the material and temporal relations and interests of men. Christianity is to them sociology. Now it is certain that the purpose of the Bible in regard

to man involves the renovation of the community as well as that of the individual. It aims at establishing unity and peace in the earth, and when its work is accomplished all injustice and unrighteousness in society will disappear. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor." "He shall judge the people with righteousness." But not for one moment will the Bible allow us to forget that the regeneration begins with individual hearts, that man's relations to God must first be set right and the Kingdom of God established within him. We cannot gather grapes of thorns, or figs of thistles: to have good fruit we must first have the good tree.

In the Bible we have historical narratives of great value, and biographical sketches and incidents of exceeding beauty. In the matter of antiquities no book or collection of books is to be named beside it. In the Bible we have information of great interest regarding the arts and sciences of ancient times, as well as of the manners and customs. The Bible is rich in statements and allusions bearing upon the agriculture, apparel, architecture, handicrafts, literature, music, navigation, trade,

population, military affairs, domestic affairs, &c., both of the Jews and the other nations that come into the story: and the authenticity of the Bible in its narratives and its statements as to persons, places, and things has stood every reasonable test which has been applied. But no intelligent reader can imagine that the historical or antiquarian elements in Scripture, or even the ethical element separated from the great message of grace and love, are more than subordinate features. Salvation, eternal salvation, is unmistakably its keynote and its central thought.

(*b*) Further, the purpose of the Bible is to make God known to man as his Saviour. Human philosophies, and religions other than that of the Bible, make man his own saviour. By the practice of virtue man must establish his title to immortal blessedness, and also prepare himself for the enjoyment of it. By repressing and extinguishing all that is evil within him, and by developing and perfecting all that is good, he must reach the highest dignity possible for him. In this process he must not look for extraneous assistance. So speak the heathen philosophers and moralists, and so speak the moralists of our own day who have not learned of the Bible.

The teaching of Scripture as to man's release

from evil and the perfecting of his nature fully recognises the necessity of self-discipline. Man must "cease to do evil and learn to do well." He must "mortify the flesh with its affections and lusts." He must "watch and pray." But in Scripture the entire method and process of human salvation is represented as divine. God worketh in man both to will and to do. God sends His Son as Saviour and His Spirit as Renewer. Jesus Christ not only tells us of the Father's mercy but "bears our sins in His own body on the tree"; and the Holy Spirit "takes of the things which are Christ's and shews them unto us." In Old Testament and New equally God appears as the Saviour. "The Lord is my strength and song, and He is become my salvation" (Exod. xv. 2); "Salvation belongeth unto the Lord: thy blessing is upon thy people" (Psa. iii. 8); "Thou art the God of my salvation; on Thee do I wait all the day" (Psa. xxv. 5); "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us" (Isa. xxxiii. 22); "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16); "All things are of God, who hath reconciled us to Himself by Jesus Christ" (2 Cor. v. 18); "Who hath saved us,

and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. i. 9). It is unnecessary to quote farther. By the atoning sacrifice which He provides, by the quickening Spirit whom He sends, by the providential arrangements which are under His hand, by the grace and strength which He fails not to impart, He prepares His children for heaven, as He has prepared heaven for them; and to bring to us the knowledge of all His mercy and love is the grand purpose of the Bible.

II. We can add but a very few words touching the evidence which the results accomplished by the Bible bear to the purpose with which it was given. Where the Bible rules God is known, men are renewed, society is reformed, the Kingdom of God is established. There are many collateral and secondary benefits conferred by the Bible which are of exceeding value; but the great thing is that it brings men back to God—that through its teachings they find pardon for all their offences, holiness, eternal life. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." The grandest result accomplished by the Bible must surely come prominently into view when we speak of the purpose for which it was given.

THE SPIRIT'S TEACHING INDISPENSABLE IN THE STUDY OF THEOLOGY

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth."—JOHN xvi. 13.

THE SPIRIT'S TEACHING INDISPENSABLE IN THE STUDY OF THEOLOGY

"IT is expedient for you," says the Lord to the Twelve, "that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." The dispensation of the Spirit should not begin till the Lord's earthly work was accomplished. Absent to sense, our Divine Master should be constantly represented, and the work of His Kingdom carried forward, by the Spirit, whom, on His departure, He promises to send. By the Spirit the world should be convicted in respect of sin, of righteousness, and of judgment; while to the Church He should fulfil the office of Comforter—of Paraclete. To this office pertains the function of teaching; of this office, teaching, according to the valedictory discourse, is a prominent part. The Holy Ghost is called "the Spirit of truth" (chap. xiv. 17). "The Comforter,

whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (chap. xiv. 26). Again: "When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me" (chap. xv. 26). And our text says, "When He, the Spirit of truth, is come, He will guide you into all truth," *i.e.*, the truth referred to in the preceding verse, which the disciples could not now "bear." Whilst He remained with them, the Lord was the teacher of His disciples; and now their instruction should be carried on and completed by the Holy Spirit.

This work and office of teaching may be viewed, first, with reference to the Apostles, and, second, with reference to the Church everywhere, and in all ages.

I. The primary and direct application of these words is to the Apostles, to whom the Lord was speaking. They who were appointed to organise and teach the Church—to feed the lambs and the sheep—should be led by the Spirit into all truth. Though the Master Himself had taught them, and they, under His instructions, had attained to some true conceptions of the Kingdom of God, they were not

yet ready for their life's work of teaching others. Much Jewish prejudice must be dispelled, much truth which they could not yet receive be communicated to them, before they were fully prepared to deliver the complete doctrine of the New Dispensation.

In the guidance here promised to the Apostles, two things are obviously implied.

The Spirit should more fully open up to them the meaning and contents of the Lord's personal teaching. They had learned much from His lips, but they had not comprehended at the time all that His instructions embraced. In plain words, the Lord had announced that He should be put to death, and should rise from the dead on the third day, but His meaning was entirely hidden from them; and though the resurrection of Jesus had dispelled much darkness—thrown back a strong light on the whole field of His teaching and ministry—many things which He said to them needed to be recalled and elucidated before the truth spoken should stand out clearly before their minds, and enter completely into their convictions and experience. The voice of their beloved Master should now cease to be heard, but another Paraclete—another Teacher—should take His place, and, in leading them over ground with which they should have been familiar, should make mani-

fest to their delighted eyes what they had never seen before.

But the Spirit should do more for the Apostles than to recall and interpret the Lord's instructions; He should reveal new truth, and also show them things to come.

The Lord's teaching could not be overestimated: "Never man spake like this man." But there were truths which, as long as their Master was in sight, they could not apprehend; and He must disappear, that the full significance of the very truth about Himself should be manifested. We are not placing human wisdom above divine—not placing the servant above the Lord—in saying that the Epistles contain new truth and illustrate more fully many aspects of the truth delivered by the Master. Truths so important as the Atonement, the nature and method of justification, the constitution and offices of the Christian Church, the resurrection and its consequences, receive more complete statement in the Epistles than in the Gospels; and things unspeakably precious are announced by the Apostles "in the word of the Lord"—as direct revelations from the Lord. No careful reader of Scripture doubts that while the New Testament, as a whole, makes great advance on the teaching of the Old, the writings of the Apostles—even in virtue of the fulfilment of the

promise here before us—add greatly to the personal teaching of Jesus. The Apostles were led "into all truth," and were enlightened by the Spirit to complete the circle of New Testament teaching. To this teaching no addition will be made till that which is perfect has come, and we shall no longer "see through a glass darkly, but face to face." The highest Christian scholarship, combined with the most exalted piety, will never give birth to any writings which may take their place with the Canonical Scriptures, much less enlarge the sphere of revelation, in doctrine or in prophecy.

That they might thus more perfectly declare the Kingdom of God, the Spirit is promised to guide the Apostles. Not merely by reflection on lessons heard from the Lord's mouth, nor by exercises of reason in completing a system of doctrine, whose main principles were already apprehended, but by direct teaching and revelation of the Spirit should they become qualified to instruct Jew and Gentile to the end of time.

II. But the meaning of these words is not exhausted in their application to the Apostles. All God's children are taught of God: the Spirit is given to teach the entire body of Christ, and every individual member thereof. Without His teaching, a true knowledge of the Kingdom

of God in its doctrines, principles, and powers cannot be attained. The primary truth, even, that Jesus is Lord, is not known but by the Holy Ghost. All that we know of sin and holiness, of regeneration and sanctification, of brotherly love, of the deeper principles of Christian morality, is taught us by the Spirit of God. Our knowledge of spiritual things is precisely measured by the heavenly teaching received. Without the Spirit's leading, no soul can find its way from the darkness of nature into God's marvellous light, nor, after regeneration, advance a single step in the knowledge of Him "whom to know is eternal life." "The natural man receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned"; nor can the spiritual man grow in the knowledge of God, except as the Spirit carries forward his instruction. All this is certain from Scripture, and is believed by all God's children.

It is not meant that, in the process of teaching, the Spirit reveals to us any truths not contained in the written Word. This Word receives no supplement, for it is sufficient for all purposes of the Christian life. The teaching promised to disciples, and enjoyed by them, consists rather in the living application of truth

which is clearly set forth in the inspired record, and not at all in fresh revelations. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Unless we hold fast to the sufficiency of Scripture, error and false sentiment cannot be excluded; but not the less is it true that we can know God only as He Himself directly teaches us.

But we wish to speak more particularly of the promised guidance of the Spirit in its bearing upon theology, so far as theology consists in the scientific investigation of the facts and doctrines of Scripture, and the characteristics of Scripture itself. Here, not less truly than in the individual life of the believer, all real and assured progress is through guidance of the Holy Spirit; and unless He shall direct and govern theological research and activity, only error and failure can result.

It is not necessary to vindicate theological studies. Wherever the great problems which they present are felt to be important, they must receive attention. Men will earnestly inquire into the structure and characteristics of the Bible as a whole, and in its several parts. They will ask, Who wrote this or that book of Scripture? Under what circumstances was

it produced? What was the writer's aim and object? How has he sought to accomplish that aim? What are the distinctive features of his thinking and style? How does his work stand related to other parts of the sacred volume? Have we this production as it left the writer's pen, or has it undergone changes of more or less importance?

Then there are large and vital questions touching the degree of authority pertaining to all Canonical Scripture. Are the histories and narratives of the Bible authentic throughout? Would their religious value remain unimpaired should their authenticity be, in part at least, discredited; or must we hold authenticity essential to canonical authority? Are the ethical teachings and decisions of Scripture in all places of such character that a Christian man may confidently use them in the direction of his life; or has morality been a development, thus requiring that the earlier teachings, at least, should be received with discrimination? Is the Bible one absolute rule of faith and practice from which there is no appeal; or are there other authorities of equal rank? Are the Scriptures inspired throughout, and does inspiration carry inerrancy? If inerrancy is involved, is it to be predicted of the substance of the teaching, or of the entire contents of Scripture?

But our investigations will necessarily extend to the great topics of which the Bible treats, and to the revelations therein made. Questions regarding the characteristics and history of the Bible are merely introductory to the study of its doctrine. And here the deepest, and most difficult, and most important things which the human mind can entertain come before us. God and man, sin and salvation, life and death, are the momentous centres around which our investigations revolve. Unless man's intelligence and spiritual nature were both extinct, these topics must retain their unequalled interest. Something far higher than the gratification of scholarly tastes or philosophical curiosity presses us forward in the study of these things. Our aim is intensely practical. We are seeking for life ; we are seeking to know God.

In our theological inquiries it is essential that we shall proceed by the right road and in the right spirit. Proceed we must ; but how shall light that cannot mislead be made to shine upon our path? How shall our eager thinking, our strenuous conflict, become not safe only, but salutary and fruitful? The answer is not doubtful : the Holy Spirit must guide us into all truth. In this province of theology, as in the saving apprehension of gospel truth, the Spirit's guidance is indispensable.

In regard to doctrinal theology, especially in its more spiritual parts and aspects, it will hardly be disputed that the Spirit's help is required. The moral attributes of God, the nature of sin and holiness, regeneration and sanctification, for example, are topics of prime importance in theology; most obviously the Spirit must illuminate and guide when we handle matters like these. To give insight into such matters, the best intellect and scholarship, though associated with natural reverence, will not suffice. If in the treatment of such topics the unspiritual man should even avoid serious error, it is because, for reasons more or less honourable, he echoes the sentiments of others. You cannot have the earnest, vital statement of truth which has not been apprehended by the soul that utters it—which is seen only as a dim reflection of the life and thinking of preceding inquirers. Intellect, scholarship, fairness of mind, are all of great value in theological investigation; but all combined will not enable us to dispense with the Spirit's guidance, or make it in any degree the less necessary. For if the natural man receives not the things of the Spirit—cannot discern these things—how should he be qualified to handle them in their deeper and scientific relations? The wholly unspiritual

man is not prepared to treat such parts of doctrine at all; and he who would treat them well—treat them better than his predecessors, treat them so as to promote the progress of theology—requires large help and special direction from above.

That spiritual illumination is necessary to the successful cultivation of doctrinal theology is abundantly attested by the history of the Church from the earliest times to the present day. If we may not, in proof, instance the writings of the Apostles themselves—seeing that their case as inspired men was unique, and also that the books which they penned have seldom the form of theological discussion—the statement may be confidently made that all real advance in the apprehension of Scripture doctrine has been connected with religious quickening, and that times of genuine revival were the times when theology received its largest benefits. Truth being the instrument by which the Spirit works in souls, the time of revival has necessarily been a time when some important element of divine truth was clearly and vividly apprehended; and thus the way was prepared for giving such element its fitting place and prominence in the theological system.

Illustrations are abundant, but we may refer

to the times of Augustine, of the Reformation, and of the revival of the eighteenth century in England and America. In each of these instances spiritual quickening is connected with, and leads to, fresher and more satisfactory statement of vital doctrine. Augustine's conversion, following his previous life, prepares him to enunciate with great depth and spirituality the doctrines of human depravity and victorious grace. No penetration and compass of intellect could, without his religious experience, have enabled him to handle these topics as he has done, to work them into the consciousness of his age, to expound and defend the truth concerning them so that it became a possession for ever. Still more conspicuously is the Reformation at once a revival of spiritual life and a renewal and advancement of theology. The men raised up to direct that movement were men of profound piety—of deep experience in divine things. The greatest feature of the Reformation is not the vindication of the right of private judgment in religion (though this was involved), but the quickening of souls into a new life, and the exchange of superstition and formalism for an enlightened, evangelical religion. But never since the lamp of the early Church began to grow dim were the Scriptures so well understood

and the truth of God so clearly set forth. This is a great era of theological construction. Never before has the doctrine of justification received treatment so profound, complete, and scriptural. Justification by faith alone, the sinner's acceptance on the sole ground of the Redeemer's merits—"who died for our offences, and rose again for our justification"—this great doctrine takes its place for all time in evangelical theology—"the article of a standing or falling Church." After the heat of the conflict was over, the theological results of the Reformation were presented with greater elaboration and in more systematic form; but it was the deeply religious character of the movement itself which led men to discern the truth with new eyes.

The revival of the eighteenth century may seem at first sight to be an entirely spiritual phenomenon, and to have little theological significance in any way; and yet, assuredly, it had. For what is its distinguishing teaching, its keynote? It emphasises the necessity of regeneration for the individual soul. Is not this an essential Christian doctrine, a vital part of theology? And if this doctrine still held some place in theological writings, it was sadly absent from the Church's consciousness, and had little prominence in her teaching. Preach-

ing and theology were both under blight. But now the nature of the new birth, and its indispensable necessity to all who would enter the Kingdom of God, are placed in focus. Theology, in an important article, profits by the revival, and is refreshed. Let this be willingly allowed even by those who may find the teaching of some of the evangelists of the period defective, or even in error, in certain matters. This doctrine of regeneration, vitally expounded by Calvinist or Arminian, is great gain to theology; for in theology the thorough scriptural enunciation of individual elements of truth, as well as the congruity of the several elements in the unity of a system, must be taken into account. To deny that a writer or teacher who has powerfully presented some cardinal truth has rendered service to theology, merely because something to which objection may properly be taken finds place in his teaching, were ungrateful and foolish. Let the error or defect be spoken of as it should, but give thanks to God for the clear utterance of truth.

That our great creeds have come from the heart of a revived Church is a familiar statement. They are testimonies to God's truth which the Church can bear only when her pulse is strong and steady. Times of weaker

faith and less vivid experience can, at best, do little more than retain what was handed down to them. The reason is that here adduced: the Spirit who gives the purity of heart by which we "see God" must direct all true progress in the apprehension of doctrine.

But what shall we say regarding the branch of theological study which deals with the characteristics and history of the Bible? Is not this so much a department of general literature that literary skill alone is concerned in its treatment? Why should the guidance of the Holy Spirit be required in discussing the authorship and literary qualities of the books of Scripture, or in comparing one part of Scripture with another? That in the elucidation of the language and literature of the Bible, of its history, topography, manners, and customs, much has been accomplished by men who, alas! will not permit us to regard them as believers, may readily be admitted. Material of biblical illustration gathered by secular hands may, when applied by men of different spirit, prove of real service to religion: the gold and silver of Egypt may be devoted to sacred uses. But consider the danger to the Scriptures—nay, the exceeding injury which they have actually sustained—

from biblical scholarship divorced from faith and an evangelical temper. At every step in biblical study opportunity is presented of ministering either to faith or unbelief. Even in the parts of this study which seem most remote from vital contact with religion and piety, the presence or absence of the right spirit will be instantly felt. All true study of the Bible involves questions of deepest significance —questions as to God's relation to these writings; so that spiritual discernment and the guidance of the Holy Ghost are made indispensable to the student. In discussing, for example, the question of the text of Scripture, how different the temper and manner of critics! One proceeds with utmost care and loving reverence, for he has learned to regard the Bible as the Word of God; another applies his hand without restraint, for the Bible is to him merely a human production. How perseveringly unbelief has sought to undermine revealed religion by discrediting the document in which the Divine Word is delivered!

The spirit in which biblical questions should be considered is the same with which we should approach the study of doctrine; and heavenly illumination and direction are as necessary in the one case as in the other. Nor is it the utterly unspiritual man only who may err in

biblical scholarship; a true believer, should he forget to put away self-confidence and faithfully to commit himself to the Spirit's guidance, may go far astray and so wound the faith and peace of many.

Now, theological study in all its branches must still be prosecuted. At one time study will be predominantly expended upon doctrine, at another upon the criticism of the Bible. At present this latter department engages special attention. Questions which previous ages regarded as settled are reopened; conclusions which had gained nearly universal acceptance are found unsatisfactory; a keener and more critical spirit is brought to the examination of every topic in every branch of biblical scholarship. Many are alarmed at the results, and are anxiously inquiring what we shall do if the foundations are destroyed. Nor can we wonder; for the prevalence of unbelief and rationalism to so great an extent, even within the courts of God's house, cannot be witnessed without deep concern. The Church in many places has to stand for her life, and not infrequently to combat those who should be her ornament and defence. "It was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against

me; then I would have hidden myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."

It may be that, in punishment of our sins, God may permit still greater darkness to fall upon the Church's path. If persecution had its work of purification to accomplish, it is possible that a great conflict with unbelief—greater than has yet been experienced—awaits the Church. Many may fall away from the Christian profession, as some have already fallen away. Many may be sorely tempted, the heart forbidding them to renounce faith in God and the Bible, while their intellectual relations to the truth are confused and sorrowful. Others still, whose personal faith is unshaken, may fear for the world as they behold the flood of unbelief sweeping over all lands.

But, though in the meantime damage may accrue to many, there is no reason for despair, or for apprehension as to the ultimate issue. Could we see that the Lord is in the ship, even though apparently asleep on a pillow, we should know how to dismiss alarm. But the Lord is in the ship, for He hath said, "Lo, I am with you alway, even unto the end of the

world." Through the indwelling Spirit, He makes good His promise. This Comforter, this Teacher, ever remains with us. By His presence, piety is protected and guaranteed, and the truth will continue to be preached and theological problems to be thoroughly but reverently investigated, because He "shall guide into all truth." Here is our hope and assurance.

But the Church needs—we all need—more earnestly to realise the fact that the Spirit is not less necessary to theology than to the origination and development of the life of God in individual souls. No believer, surely, can utterly forget the necessity of the Spirit's guidance in the study of divine truth—the scientific study of that truth; and yet how often we allow ourselves to speak as if the Spirit's presence were not our main dependence. Looking abroad upon the uncertainty that so much prevails, the half-hearted reception which many parts of the Creed so frequently meet, the inability of many earnest and believing minds to harmonise their thinking and to place it on foundations quite satisfactory to themselves, the weak front, therefore, which is necessarily presented to the assault of unbelief—many, I say, having respect to all this, are longing for some great theological genius to arise—some

greater Augustine—to recast our theology, solve its problems in apologetics, dogmatics, and criticism, settle the controversies between science and the Bible, and bring spiritual rest to a weary age. But we should ever remember who is the Teacher of the Church and the Interpreter of God, and render homage to Him. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Men such as Augustine and the Reformers are valuable gifts to the Church ; and if it shall please the Lord to send us again men like these, or to send men greater that any of these, He will doubtless be glorified in His servants, and the Church will be profited. But let us not dictate to God. To prepare the way for the adhesion of scientific and philosophical minds to religion, it is not necessary that men of transcendent intellect should arise and perform work which none but they could accomplish. So far as difficult theological problems need to be solved, or work of adjustment between science and philosophy on the one hand and the Christian faith and Scripture on the other requires to be done, it may not be the Lord's purpose to employ men of extraordinary genius and attainment. We cannot tell, and the whole matter must be trustfully left in His hands. We should cease to think of man, and cry earnestly

to God to pour out His Spirit upon His people, to revive His work in the earth, to have mercy upon His weary and distracted flock, to give in larger measure the spiritual discernment by which we shall know "the deep things of God." Should this prayer be answered, we shall have the needed guidance in all theological study and investigation; and it will be answered should the faithful in many lands unite in truly and fervently presenting it. So long as our thoughts are fixed on man, on human talent and genius, on great scholarship or improved methods of investigation, we forget the real source of wisdom and power, and fail to honour Him without whose aid we can achieve nothing in the Kingdom of God.

The Holy Spirit can so illuminate our understanding that difficulties which now distract and embarrass shall do so no more; they shall be finally solved, or perhaps the truth and glory of the gospel shall so shine forth that these difficulties shall almost vanish from our field of vision. Just as the individual sinner, profoundly conscious of ignorance, cries to God for light, so should we unite in beseeching the God of truth to guide and direct the thought which is so largely occupied with religious questions. Thus will theological study become abundantly fruitful, and will minister to

spiritual life and the highest welfare of the body of Christ. A firmer faith and a clearer knowledge and a more joyful activity will appear everywhere.

Let no one dream that the better estate which we long for must be due to "the laws of moral and intellectual evolution," and that the issue cannot be hastened. What these laws are we little know; but we do know that the Divine Spirit has immediate access to all hearts and minds, and can teach us wherever teaching is required. Having no confidence in man's wisdom, let us look only to God, and cry mightily unto Him. Let us "cease from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

Thus, trusting in God and honouring the Spirit whose perpetual leadership the Saviour has promised, we may dismiss alarm respecting the future. It is, indeed, sad to see that in many places where an evangelical, living Protestantism once had possession we have little more than cold negations of rationalism; and that in countries where a believing theology has greater recognition, biblical and doctrinal questions, and questions of comparative religion are sometimes handled as no one who has been "taught by Him" should ever handle them. Our ingratitude to God for His great goodness

to Protestant Christendom, and our inactivity in sending the Gospel to the nations, may indeed procure chastisement for us, may bring an obscuration of that light which we so inadequately valued; but should there come such obscuration, thank God, it will be only temporary; for, according to His gracious promise, all the ends of the earth shall see His salvation, and Christ shall reign over the whole world. The Spirit, poured out at Pentecost as an earnest, will be communicated in still larger measure; the Church will be revived and extended; faith will take the place of faint-hearted unbelief; our theology in all its departments will be purified and strengthened; we shall cease to hear of conflict between the Bible and science; and believers of every name, drawing, as round a common centre, to Him who is the life and the light, the unity of the true Church of God will be more perfectly manifested than ever before. All this will come through trust in God and increasing prayer for the Spirit's teaching. The Lord will fulfil His promise, "He shall guide you into all truth." *

* Sermon preached by Principal Caven at the opening of the Pan-Presbyterian Council, in Toronto, September 21, 1891.

THE TESTIMONY OF CHRIST TO THE OLD TESTAMENT

THE TESTIMONY OF CHRIST TO THE OLD TESTAMENT

BOTH Jews and Christians receive the Old Testament as containing a revelation from God, while the latter regard it as standing in close and vital relationship to the New Testament. Everything connected with the Old Testament has, of recent years, been subjected to the closest scrutiny—the authorship of its several books, the time when they were written, their style, their historical value, their religious and ethical teachings. Apart from the veneration with which we regard the Old Testament writings on their own account, the intimate connection which they have with the Christian Scriptures necessarily gives us the deepest interest in the conclusions which may be reached by Old Testament criticism. For as the New Testament Dispensation presupposes and grows out of the Mosaic, so the books of the New Testament touch those of the Old at

every point: *In vetere testamento novum latet, et in novo vetus patet.*

We propose to take a summary view of the testimony of our Lord to the Old Testament, as it is recorded by the Evangelists. The New Testament writers themselves largely quote and refer to the Old Testament, and the views which they express regarding the old economy and its writings are in harmony with the statements of their Master; but, for various reasons, we here confine ourselves to what is related of the Lord Himself.

Let us refer, first, to what is contained or necessarily implied in the Lord's testimony to the Old Testament Scriptures, and, secondly, to the critical value of His testimony.

I.—1. Our Lord's authority—though this is rather the argument *e silentio*—may be cited in favour of the Old Testament Canon as accepted by the Jews in His day. He never charges them with adding to or taking from the Scriptures, or in any way tampering with the text. Had they been guilty of so great a sin it is hardly possible that, among all the charges brought against them, this matter should not even be alluded to. The Lord reproaches His countrymen with ignorance of the Scriptures, and with making the law void through their traditions, but He never hints

that they have foisted any book into the Canon, or rejected any which deserved a place in it.

Now the Old Testament Canon of the first century is the same as our own. The evidence for this is complete, and the fact is hardly questioned. The New Testament contains, indeed, no catalogue of the Old Testament books, but the testimony of Josephus, of Melito of Sardis, of Origen, of Jerome, of the Talmud, decisively shows that the Old Testament Canon, once fixed, has remained unaltered. Whether the steady Jewish tradition that the Canon was finally determined by Ezra and the Great Synagogue is altogether correct or not, it is certain that the Septuagint agrees with the Hebrew as to the Canon, thus showing that the subject was not in dispute two centuries before Christ. Nor is the testimony of the Septuagint weakened by the fact that the common Old Testament Apocrypha are appended to the Canonical books; for "of no one among the Apocryphal books is it so much as hinted, either by the author, or by any other Jewish writer, that it was worthy of a place among the sacred books" (Kitto's *Cycl.*, *art.* "Canon"). The Lord, it is observed, never quotes any of the Apocryphal books, nor refers to them.

2. If our Lord does not name the writers

of the books of the Old Testament in detail, it may, at least, be said that no word of His calls in question the genuineness of any book, and that He distinctly assigns several parts of Scripture to the writers whose names they pass under. The Law is ascribed to Moses, David's name is connected with the Psalms, the prophecies of Isaiah are attributed to Isaiah, and the prophecies of Daniel to Daniel. We shall afterwards inquire whether these references are merely by way of accommodation, or whether more importance should be attached to them; in the meantime we note that the Lord does not, in any instance, express dissent from the common opinion, and that, as to several parts of Scripture, He distinctly endorses it.

The reference to Moses as legislator and writer are such as these. To the cleansed lepers He says: "Go thy way, shew thyself to the priest, and offer the gift that Moses commanded" (Matt. viii. 4). "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives" (Matt. xix. 8). "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi. 31). "For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death" (Mark vii. 10). "And beginning

at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke xxiv. 27). "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke xxiv. 44). "There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John v. 45–47). "Did not Moses give you the law, and yet none of you keepeth the law?" (John vii. 19). "Moses therefore gave unto you circumcision. . . . If a man on the sabbath day receive circumcision, that the law of Moses should not be broken," &c. (John vii. 22, 23). The omitted parenthetical words—"not because it is of Moses, but of the fathers"—seem clearly to show, it may be remarked in passing, that the Lord is not unobservant, in such references, of historical exactness.

The Psalms are quoted by our Lord more than once, but only once is a writer named. The 110th Psalm is ascribed to David; and the validity of the Lord's argument depends on its being Davidic. The reference, therefore, so far as it goes, confirms the inscriptions of the Psalms in relation to authorship.

Isa. vi. 9 is quoted thus: "In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand" (Matt. xiii. 14, 15). Again, chapter xxix. 13 of Isaiah's prophecy is cited: "Well hath Esaias prophesied of you hypocrites, . . . This people honoureth me with their lips, but their heart is far from me" (Mark vii. 6). When, in the beginning of His ministry the Lord came to Nazareth, there was delivered unto Him in the synagogue "the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor," &c. (Luke iv. 17, 18). The passage read by our Lord is from the 42nd chapter of Isaiah, which belongs to the section of the book very often, at present, ascribed to the second—or pseudo Isaiah; but we do not press this point, as it may be said that the Evangelist, rather than Christ, ascribes the words to Isaiah.

In His great prophecy respecting the downfall of the Jewish State the Lord refers to "the abomination of desolation, spoken of by Daniel the prophet": as in Dan. ix. 27, we read that "for the overspreading of abominations he shall make it desolate," and in chapter xii. 11, that "the abomination that maketh desolate [shall] be set up."

3. When Christ makes reference to Old Testament narratives and records He accepts them as authentic, as historically true. He does not give or suggest, in any case, a mystical or allegorical interpretation. The accounts of the creation, of the flood, of the overthrow of Sodom and Gomorrha, as well as many incidents and events of later occurrence are taken as authentic. It may, of course, be alleged that the Lord's references to the creation of man and woman, the flood, the cities of the plain, &c., equally serve His purpose of illustration whether He regards them as historical or not. But on weighing His words it will be seen that they lose much of their force and appropriateness unless the events alluded to had a historical character.

Let us refer more particularly to this matter. When the Pharisees ask Christ whether it is lawful for a man to put away his wife for every cause, He answers them: "Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" (Matt. xxix. 4, 5). Again: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage,

until the day that Noe entered into the ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. xxiv. 37–39). Again: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. xi. 23, 24). These utterances, every one feels, lose their weight and solemnity if there was no flood such as is described in Genesis, and if the destruction of wicked Sodom may be only a myth. Illustrations and parallels may, for certain purposes, be adduced from fictitious literature, but when the Lord would awaken the conscience of men and alarm their fears by reference to the certainty of divine judgment, He will not confirm His teaching by instances of punishment which are only fabulous. His argument that the Holy and Just God will do as He has done—will make bare His arm as in the days of old—is robbed, in this case, of all validity.

A view frequently urged in the present day is that, as with other nations, so with the Jews, the mythical period precedes the historical, and

thus the earlier narratives of the Old Testament must be taken according to their true character. In later periods of the Old Testament we have records which, on the whole, are historical; but in the very earliest times we must not look for authentic history at all. An adequate examination of this theory (which has, of course, momentous exegetical consequences) cannot here be attempted. We merely remark that our Lord's brief references to early Old Testament narrative would not suggest the distinction so often made between earlier and later Old Testament records on the score of trustworthiness.

4. We advance to say that Christ accepts the Old Dispensation and its Scriptures as, in a special sense, from God; as having special, divine authority. Many who recognise no peculiar sacredness or authority in the religion of the Jews above other religions of the world, would readily admit that it is from God. But their contention is that all religions (especially what they are pleased to call the *great religions*) have elements of truth in them, that they all furnish *media* through which devout souls have fellowship with the Power which rules the universe, but that none of them should exalt its pretentions much above the others, far less claim exclusive divine sanction; all of them

being the product of man's spiritual nature, as moulded by his history and environment, in different nations and ages. This is the view under which the study of comparative religion is prosecuted by many eminent scholars. A large and generous study of religions—their characteristics and history—tends, it is held, to bring them into closer fellowship with each other; and only ignorance or prejudice (say these unbiased thinkers) can isolate the religion of the Old Testament or of the New, and refuse to acknowledge in other religions the divine elements which entitle them to take rank with Judaism or Christianity. One regrets to find Prof. Cheyne, of Oxford, approaching too near this view. In a recent number of the *Expository Times*, in an article on the influence of Zoroastrianism on the religion of Israel, he thus writes: "I will conclude with a wish that does not, I am sure, exceed the limits of Christian generosity. May these two great religions, committed to highly gifted peoples which have survived equal misfortune simply and entirely through their strong attachment to their Scriptures, find in my own time a more unreservedly historical, and, therefore, also at once a more just and a more sympathetic appreciation from English students!"

The utterances of Jesus Christ on this ques-

tion of the divinity of the Old Testament religion and cultus are unmistakable; and not less clear and decided is His language respecting the writings in which this religion is delivered. God is the source, in the directest sense, of both the religion and the records of it. No man can claim *Christ's* authority for classing Judaism with Confucianism, Hinduism, Buddhism, and Parseeism. There is nothing, indeed, in the Lord's teaching which forbids us to recognise anything that is good in ethnic religions—any of those elements of spiritual truth which become the common property of the race and which were not completely lost in the night of heathenism; but, on the other hand, it is abundantly evident that the Jewish faith is, to our Lord, the one true faith, and that the Jewish Scriptures have a place of their own—a place which cannot be shared with the sacred books of other peoples. Samaritanism, even though it had appropriated so largely from the religion of Israel, He will not recognise. "For salvation is of the Jews."

Almost any reference of our Lord to the Old Testament will support the statement that He regards the Dispensation and its Scriptures as from God. He shows, *e.g.*, that Old Testament prophecy is fulfilled in Himself, or He vindicates His teaching and His claims by

Scripture, or He enjoins obedience to the law (as in the case of the cleansed lepers), or He asserts the inviolability of the law till its complete fulfilment, or He accuses a blinded and self-righteous generation of superseding and vacating a law which they were bound to observe. A few instances of explicit recognition of the Old Testament Scriptures as proceeding from God and having divine authority may be here adduced. In His Sermon on the Mount the Lord makes this strong and comprehensive statement: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18).

In the context the law is distinguished from the prophets, and designates, therefore, the Pentateuch; and surely the divine origin of this part of Scripture is unquestionably implied. No such inviolability could be claimed for any merely human institution or production. When the hypocritical and heartless son pretended to devote to God what should have gone to support his indigent parents he "made the commandment of God of none effect," "for God commanded, saying, Honour thy father and mother" (Matt. xv. 4). In purging the temple, the Lord justifies His action in these words: "It is written, My house shall be called

the house of prayer" (Matt. xxi. 13). Again: "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" (Matt. xxii. 32). Again: "Laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do" (Mark vii. 8). So many passages of the Old Testament are quoted or alluded to by the Lord as having received, or as awaiting fulfilment, that it is scarcely necessary to make citations of this class. These all most certainly imply the divinity of Scripture; for no man, no creature, can tell what is hidden in the remote future.

We are not forgetting that the Lord fully recognises the imperfect and provisional character of the Mosaic law and of the Old Dispensation. Were the Old faultless, no place would have been found for the New. Had grace and truth come by Moses, the advent of Jesus Christ would have been unnecessary. So when the Pharisees put the question to Christ why Moses commanded to give to a wife who has found no favour with her husband a writing of divorcement and to put her away, He replied: "Moses because of the hardness of your hearts suffered you to put away,

your wives: but from the beginning it was not so" (Matt. xix. 8). The Mosaic legislation was not in every part absolutely the best that could be given, but it was such as the divine wisdom saw best for the time being and under the special circumstances of the Hebrew people. Not only did the Old Testament set forth a typical economy, which must give place to another, but it embodied ethical elements of a defective and provisional kind, which must pass away when the incarnate Son had fully revealed the Father. The Old Testament is conscious of its own imperfections, for Jeremiah thus writes: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt." But in all this there is nothing to modify the proposition which we are illustrating, viz., that our Lord accepts the Old Testament economy and its Scriptures as from God—as stamped with divine authority, and as truly making known the divine mind and will.

Marcion and the Gnostics did not receive any part of the Old Testament Scriptures, and the Old Dispensation itself they held to be of evil

origin. So decided were they against the Old Testament that they would not admit into their New Testament Canon the books which especially bear witness to the Old. But the Christian Church has followed its Master in regarding the Old Testament as the Word of God, as the Bible of the ages before the Advent, and as still part of the Bible for the Christian Church. Not until the days of developed rationalism was this position called in question, except among unbelievers. But it is obvious that the style of criticism which, in our own time, is frequently applied to the Old Testament (not to say anything about the New), touching its histories, its laws, its morality, is quite inconsistent with the recognition of any special divine characteristics or authority as belonging to it. The very maxim so often repeated, that criticism must deal with these writings precisely as it deals with other writings, is a refusal to Scripture, *in limine*, of the peculiar character which it claims, and which the Church has ever recognised in it. If a special divine authority can be vindicated for these books, or for any of them, this fact, it is clear, ought to be taken into account by the linguistic and historical critic. Logically, we should *begin* our study of them by investigating their title to such authority, and should their claim prove well founded,

it should never be forgotten in the subsequent critical processes. The establishment of this high claim will imply in these writings moral characteristics (not to mention others) which should exempt them from a *certain suspicion* which the critic may not unwarrantably allow to be present when he begins to examine documents of an ordinary kind. It is not, therefore, correct to say that criticism, in commencing its inquiries, should know nothing of the alleged divine origin or sacred character of a book. If the book has no good vouchers for its claims to possess a sacred character, criticism must proceed unhindered; but correct conceptions of critical methods demand that every important fact already ascertained as to any writings should be kept faithfully before the mind in the examination of them. Science must here unite with reverential feeling in requiring right treatment of a book which claims special divine sanction, and is willing to have its claims duly investigated. The examination of a witness of established veracity and rectitude would not be conducted in precisely the same manner as that of a witness whose character is unknown or under suspicion. Wellhausen's style of treating the history of Israel can have no justification unless he should first show that the claim so often advanced in

"Thus saith the Lord" is entirely baseless. So far from admitting the validity of the axiom referred to, we distinctly hold that it is unscientific. A just and true criticism must have respect to everything already known and settled regarding the productions to which it is applied, and assuredly so momentous a claim as that of divine authority demands careful preliminary examination.

But criticism, it may be urged, is the very instrument by which we must test the pretensions of these writings to a special divine origin and character, and, hence, it cannot stand aside till this question has been considered. In requiring criticism to be silent till the verdict has been rendered we are putting it under restrictions inconsistent with its functions and prerogatives. The reply, however, is that the principal external and internal evidences for the divine origin of the Scriptures can be weighed with sufficient accuracy to determine the general character and authority of these writings before criticism, either higher or lower, requires to apply its hand. "The heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give glory to God), the full discovery it makes of the only way of man's salvation, the many

other incomparable excellences, and the entire perfection thereof, are arguments whereby it doth abundantly evince itself to be the Word of God" (*Conf. of Faith*, i. 5). But all these considerations can, in all that is material, be weighed and estimated before technical criticism begins its labours; as they have been estimated to the entire conviction of the divinity of Scripture on the part of thousands who had no acquaintance with criticism. Should the fair application of criticism, when its proper time comes, tend to beget doubt as to the general conclusion already reached regarding the Bible, it will doubtless be right carefully to review the evidence on which our conclusion depends; but the substantive and direct proofs of the Scriptures being from God should first be handled, and the decision arrived at should be kept in mind while criticism is occupied with its proper task. This seems to us the true order of procedure.

5. But in showing, as is easily done, that our Lord regards the Old Testament Scriptures as from God, we have by no means given a complete view of His teaching on the authority and sacred character of these writings. The Old Testament religion and the books in which it is conveyed might, as distinguished from all other religions and sacred books, be from

God, and yet these books might contain much that was alien to their general character—much that could not claim God as Author—much that might better have been omitted. The *human* might so qualify the *divine* as greatly to lessen the authority and value of these Scriptures: truth might so intermingle with error that while we could speak of them as the records of a true religion, and a revelation from God, we could not implicitly receive their whole contents, but might, in reading them, have continually to ask, Has this or that historical narration, or legislative enactment, or ethical judgment, the divine seal upon it, or is it to be ascribed to the imperfect knowledge or erroneous opinions of the writer? It is quite conceivable that the Old Testament, while in a real sense a divine book, might have this mixed character—relating histories partly true and partly fictitious, delivering an ethical and religious code higher than that of heathen religions, yet manifestly the joint product of the divine wisdom and goodness and of man's selfishness and passions, and presenting a cultus by which God may be sincerely worshipped, but which combines divine elements with the superstitions common to the Jews and the Gentiles.

Our Lord certainly attributes to the Old Testament a far higher character than we

have just supposed. God speaks in it throughout; and while He will more perfectly reveal Himself in His Son, not anything contained in the older revelation shall fail of its end or be convicted of error. Christ does not use the term "inspiration" in speaking of the Old Testament, but when we have adduced His words regarding the origin and authority of these writings, it will be evident that to Him they are God-given in every part. It will be seen that His testimony falls not behind that of His Apostles who say: "Every Scripture inspired of God" (2 Tim. iii. 16), and "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21).

(*a*) In speaking of Christ as teaching that the Old Testament is from God we have referred to passages in which He says that its words and commands are the words and commands of God; *e.g.*, "God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death" (Matt. xv. 4). Again: "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?"

In a comprehensive way the laws of the Pentateuch, or of the Old Testament, are

called "the commandments of God." Thus: "In vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men. . . . Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark vii. 8, 9); and in the context of this last quotation the commandment of God is identified with what "Moses spake," showing that the words of Moses are also the words of God.

Passages like these do more than prove that the Old Testament Scriptures express *on the whole* the mind of God, and therefore possess very high authority. If it can properly be said that God spake certain words, or that certain words and commandments are the words and commandments of God, we have more than a general endorsement—as when, *e.g.*, the editor of a periodical states that he is responsible for the general character and tendency of articles which he admits but not for every sentiment expressed in them.

It needs, of course, no proof that the words quoted in the New Testament as spoken by God are not the only parts of the Old which have direct divine authority. The same thing might evidently be said of other parts of the book. The impression left, we think, on every

unprejudiced mind is that such quotations as the Lord made are only specimens of a book in which God speaks throughout. There is no encouragement certainly to attempt any analysis of Scripture into its divine and its human parts or elements—to apportion the authorship between God and the human penmen; for, as we have seen, the same words are ascribed to God and to His servant Moses. The whole is spoken by God and by Moses also. All is divine and at the same time all is human. The divine and the human are so related that separation is impossible.

(*b*) Attention may be specially called to three passages in which the Lord refers to the origin and the absolute infallibility of Scripture. Jesus asked the Pharisees, "What think ye of Christ? Whose Son is He? They say unto him, The Son of David. He saith unto them, How then doth David *in spirit* call Him Lord?" The reference is to Psalm cx., which the Lord says David spake or wrote "in spirit"; *i.e.*, David was completely under the Spirit's influence in the production of the psalm, so that when he calls the Messiah his "Lord" the word has absolute authority. Such is clearly the Lord's meaning, and the Pharisees have no reply to His argument. The Lord does not say that the entire Old Testament was written "in the Spirit," nor even that all the

Psalms were so produced; He makes no direct statement of this nature; yet the plain reader would certainly regard this as implied. His hearers understood their Scriptures to have been all written by immediate inspiration of God, and to be the word of God, and He merely refers to Psalm cx. as having the character which belonged to Scripture at large.

In John x. 34–36 Christ vindicates Himself from the charge of blasphemy in claiming to be the Son of God. "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" The Scripture cannot be broken—οὐ δύναται λυθῆναι. The verb signifies to loose, unbind, dissolve, and as applied to Scripture means to subvert or deprive of authority. The authority of Scripture is then so complete—so pervasive—as to extend to its individual terms. "Gods" is the *proper* word because it is used in the psalm; and so the Lord does not hesitate to reason from the exactness of the term used to designate the Jewish rulers. If this is not verbal inspiration it comes very near it. One may, of course, allege that the Lord's statement of inerrancy implies only that

the principal words of Scripture must be taken precisely as they are, but that He does not claim the like authority for all its words. Without arguing this point, we merely say that it is not certain or obvious that the way is left open for this distinction. In face of Christ's utterances it devolves on those who hold that inspiration extends to the thought of Scripture only, but not to the words, or to the leading words but not to the words in general, to adduce very cogent arguments in support of their position. The *onus probandi*, it seems to us, is here made to rest on them. The theory that inspiration may be affirmed only of the main views or positions of Scripture, but neither of the words nor of the development of the thoughts, cannot, it seems clear, be harmonised with the Lord's teaching. Before adverting to a third text we may be allowed to set down these words of Augustine in writing to Jerome : "Ego enim fateor caritati tuæ, solis eis scripturarum libris, qui jam canonici appellantur, didici hunc timorem honoremque deferre, ut nullum eorum auctorem scribendo aliquid errasse firmissime credam. Ac si aliquid in eis offendero litteris, quod videatur contrarium veritati, nihil aliud, quam vel mendosum esse codicem, vel interpretem non assecutum esse quod distum est, vel me minime intellexisse non ambigam."

In His Sermon on the Mount our Lord thus refers to His own relation to the Old Testament economy and its Scriptures: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 17, 18). No stronger words could be employed to affirm the divine authority of every part of the Old Testament; for the law and the prophets mean the entire Old Testament Scriptures. If this declaration contemplates the *moral* element of these Scriptures, it means that no part of them shall be set aside by the New Dispensation, but "fulfilled"—*i.e.*, filled up and completed by Jesus Christ, as a sketch is filled up and completed by the painter. If, as others naturally interpret, the *typical* features of the Old Testament are included in the statement, the term "fulfilled," as regards this element, will be taken in the more usual meaning. In either case the inviolability and — by implication — the divine origin of the Old Testament could not be more impressively declared. Mark how comprehensive and absolute the words are: "one jot or one tittle." "Jot," ἰῶτα, is *yohd*, the smallest letter of the Hebrew alphabet; "tittle," literally little horn or apex, designates the little lines or pro-

jections by which Hebrew letters, similar in other respects, differ from each other. We have here, one might say, the inspiration of the *letters* of the Old Testament. Everything contained in it has divine authority, and must, therefore, be divine in origin; for it is unnecessary to show that no such authority could be ascribed to writings merely human, or to writings in which the divine and the human elements could be separated analytically.

Should it be said that the "law," every jot and tittle of which must be fulfilled, means here the economy itself, the ordinances of Judaism, but not the record of them in writing, the reply is that we know nothing of these ordinances except through the record, so that what is affirmed must apply to the Scriptures as well as the Dispensation.

The only questions which can be well raised are, first, whether the "law and the prophets" designate the entire Scriptures or two great divisions of them only, and, secondly, whether the words of Jesus can be taken at their full meaning, or, for some reason or other, must be discounted. The first question it is hardly worth while to discuss, for, if neither jot nor tittle of the "law and the prophets" shall fail, it will hardly be contended that the Psalms, or whatever parts of the Old Testament are not

included, have a less stable character. The latter question, of momentous import, we shall consider presently.

(*c*) The inspiration of the Old Testament Scriptures is clearly implied in the many declarations of our Lord respecting the fulfilment of prophecies contained in them. It is God's prerogative to know, and to make known, the future. Human presage cannot go beyond what is foreshadowed in events which have transpired, or is wrapped up in causes which we plainly see in operation. If, therefore, the Old Testament reveals, hundreds of years in advance, what is coming to pass, omniscience must have directed the pen of the writers—*i.e.*, these Scriptures, or at least their predictive parts, must be inspired.

The passage already quoted from the Sermon on the Mount may be noticed as regards its bearing on prophecy: "I am not come to destroy the law or the prophets, but to fulfil." While πλῆρωσαί as referring to the *law* has the special meaning above pointed out, as referring to the *prophets*, it has its more common import. We have here, then, a general statement as to the Old Testament containing prophecies which were fulfilled by Christ and in Him. Here are examples. The rejection of Messiah by the Jewish authorities, as well as the ultimate

triumph of His cause, is announced in the 118th Psalm, in words which Christ applies to Himself: "The stone which the builders rejected is become the head of the corner." The desertion of Jesus by His disciples when He was apprehended fulfils the prediction of Zechariah: "I will smite the shepherd, and the sheep shall be scattered" (Matt. xxvi. 31). Should angelic intervention rescue Jesus from death, "how then should the Scriptures be fulfilled, that thus it must be?" All that related to His betrayal, apprehension, and death took place "that the Scriptures of the prophets might be fulfilled" (Matt. xxvi. 56). "Had ye believed Moses," said our Lord, "ye would have believed Me: for he wrote of Me" (John v. 46). The 41st Psalm pre-announces the treachery of Judas in these words: "He that eateth bread with Me hath lifted up his heel against Me"; and the defection of the son of perdition takes place "that the Scriptures may be fulfilled" (John xvii. 12). The persistent and malignant opposition of His enemies fulfils that which is written, "They hated Me without a cause" (John xv. 25). Finally, in discoursing to the two disciples on the way to Emmaus, the Lord, "beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning Himself."

"And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke xxiv. 44–46).

It is not denied that in some instances the word "fulfil" is used in the New Testament merely as signifying that some event or condition of things corresponds with or realises something that is written in the Old Testament; as when the words in Isaiah, "By hearing ye shall hear and shall not understand," are said to be fulfilled in the blind obduracy of the Pharisees. Nor, again, is it denied that "fulfil" has the meaning of filling, or expanding, or completing. But clearly our Lord, in the passages here cited, employs the term in another acception. He means nothing less than this: that the Scriptures which He says were "fulfilled" were intended by the Spirit of God to have the very application which He makes of them; they were predictions in the sense ordinarily meant by that term. If the Messiah of the Old Testament were merely an

ideal personage, there would be little force in saying that the Lord "opened the understanding" of the disciples that they might see His death and resurrection to be set forth in the prophecies. But to teach that the Old Testament contains authentic predictions is, as we have said, to teach that it is inspired. The challenge to heathen deities is, "Show the things that are to come hereafter, that we may know that ye are gods" (Isa. xli. 23).

We thus find that our Lord recognises the same Old Testament Canon as we have, that so far as He makes reference to particular books of the Canon He ascribes them to the writers whose names they bear, that He regards the Jewish religion and its sacred books as in a special sense—a sense not to be affirmed of any other religion—from God, that the writers of Scripture, in His view, spake in the Spirit, that their words are so properly chosen that an argument may rest on the exactness of a term, that no part of Scripture shall fail of its end or be convicted of error, and that the predictions of Scripture are genuine predictions, which must all in their time receive fulfilment.

We cannot here discuss the doctrine of inspiration; but on the ground of the Lord's testimony to the Old Testament, as above summarised, we may surely affirm that He

claims for it throughout all that is meant by inspiration when we use that term in the most definite sense. No higher authority could well be ascribed to Apostolic teaching, or to any part of the New Testament Scriptures, than the Lord attributes to the more ancient Scriptures when He declares that "jot or tittle shall not pass from them till all be fulfilled," and that if men "hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke xvi. 31).

II. It remains that we should briefly advert to the value, for the scientific student of the Bible, of Christ's testimony to the Old Testament. The very announcement of such a topic may not be heard without pain, but in view of theories with which biblical students are familiar, it becomes necessary to look into the question. Can we, then, accept the utterances of Christ on the matters referred to as having value—as of authority—in relation to biblical scholarship? Can we take them at their face value, or must they be discounted? Or, again, are these words of Jesus valid for criticism on some questions, but not on others?

There are two ways in which it is sought to invalidate Christ's testimony to the Old Testament.

1. It is alleged that Jesus had no knowledge beyond that of His contemporaries as to the origin and literary characteristics of the Scriptures. The Jews believed that Moses wrote the Pentateuch, that the narratives of the Old Testament are all authentic history, and that the words of Scripture are all inspired. Christ shared the opinions of His countrymen on these topics, even when they were in error. To hold this view, it is maintained, does not detract from the Lord's qualifications for His proper work, which was religious and spiritual, not literary; for in relation to the religious value of the Old Testament and its spiritual uses and applications He may confidently be accepted as our Guide. His knowledge was adequate to the delivery of the doctrines of His kingdom, but did not necessarily extend to questions of scholarship and criticism. Of these He speaks as any other man, and to seek to arrest, or direct, criticism by appeal to His authority is procedure which can only recoil upon those who adopt it. This view is advanced, not only by critics who reject the divinity of Christ, but by many who profess to believe that doctrine. In the Preface to his first volume on the Pentateuch and Joshua, Colenso thus writes: "It is perfectly consistent with the most entire and sincere belief

in our Lord's divinity to hold, as many do, that when He vouchsafed to become a 'Son of man' He took our nature fully, and voluntarily entered into all the conditions of humanity, and, among others, into that which makes our growth in all ordinary knowledge gradual and limited. . . . It is not supposed that, in His human nature, He was acquainted more than any Jew of His age with the mysteries of all modern sciences, nor . . . can it be seriously maintained that, as an infant or young child, He possessed a knowledge surpassing that of the most pious and learned adults of His nation, upon the subject of the authorship and age of the different portions of the Pentateuch. At what period, then, of His life on earth is it to be supposed that He had granted to Him as the Son of man, supernaturally, full and accurate information on these points," &c. (vol. i. p. 32). "It should also be observed," says Dr. S. Davidson, "that historical and critical questions could only belong to His human culture, a culture stamped with the characteristics of His age and country."

The doctrine of the Kenosis is invoked to explain the imperfection of our Lord's knowledge on critical questions, as evidenced by the way in which He speaks of the Pentateuch,

and of various Old Testament problems. The general subject of the limitation of Christ's knowledge during His life on earth is, of course, a very difficult one, but we do not need here to consider it. The Gospel of Mark does speak of the day and hour when the heaven and earth shall pass away as being known to the Father only, and not to the Son; but without venturing any opinion on a subject so mysterious, we may, at least, affirm that the Lord's knowledge was entirely adequate to the perfect discharge of His prophetical office. To impute imperfection to Him as the Teacher of the Church were indeed impious. Now the case stands thus: By a certain class of critics we are assured that, in the interests of truth, in order to an apologetic such as the present time absolutely requires, the traditional opinions regarding the authorship of the Old Testament books and the degree of authority which attaches to several, if not all of them, must be revised. In order to save the ship we must throw overboard this cumbrous and antiquated tackling. Much more, we are assured, than points of scholarship are involved; for intelligent and truth-loving men cannot retain their confidence in the Bible and its religion unless we discard the opinions which have prevailed as to the Old Testament, even though these

opinions can apparently plead in their favour the authority of Jesus Christ.

Now mark the position in which the Lord, as our Teacher, is thus placed. We have followed Him in holding opinions which turn out to be unscientific, untrue; and so necessary is it to relinquish these opinions that neither the Jewish nor the Christian faith can be satisfactorily defended if we cling to them. Is it not, therefore, quite clear that the Lord's teaching is, in something material, found in error—that His prophetical office is assailed? For the allegation is that, in holding fast to what He is freely allowed to have taught, we are imperilling the interests of religion. The critics whom we have in view must admit either that the points in question are of no importance, or that the Lord was imperfectly qualified for His prophetical work. Those who have reverence for the Bible will not admit either position. For why should scholarship so magnify the necessity to apologetics of correcting the traditional opinion as to the age and authorship of the Pentateuch, and other questions of Old Testament criticism, unless it means to show that the Old Testament requires more exact, more enlightened, handling than the Lord gave it? Should it be replied that the Lord, had He been on earth *now*,

would have spoken otherwise on the topics concerned, the obvious answer is, that the Lord's teaching is for all ages, and that His word "cannot be broken."

2. The theory of accommodation is brought forward in explanation of those references of Christ to the Old Testament which endorse what are regarded as inaccuracies or popular errors. He spake, it is said, regarding the Old Testament, after the current opinion or belief. This belief would be sometimes right and sometimes wrong; but where no interest of religion or morality was affected—where spiritual truth was not involved—He allowed Himself, even where the common belief was erroneous, to speak in accordance with it. Some extend the principle of accommodation to the *interpretation* of the Old Testament as well as to questions of Canon and authorship; and in following it the Lord is declared to have acted prudently, for no good end could have been served, it is alleged, by crossing the vulgar opinion upon matters of little importance, and thus awakening or strengthening suspicion as to His teaching in general.

As to the accommodation thus supposed to have been practised by our Lord, we observe that if it implies, as the propriety of the term requires, a more accurate knowledge on His

part than His language reveals, it becomes difficult, in many instances, to vindicate His perfect integrity. In some cases where accommodation is alleged it might, indeed, be innocent enough, but in others it would be inconsistent with due regard to truth; and most of the statements of the Lord touching the Old Testament to which attention has been directed in this discussion seem to be of this latter kind. Davidson himself says: "Agreeing as we do in the sentiment that our Saviour and His Apostles accommodated their mode of reasoning to the habitual notions of the Jews, no authority can be attributed to that reasoning *except when it takes the form of an independent declaration or statement*, and so rests on the speaker's credit." Now the statements of Christ respecting the Old Testament Scriptures to which we desire specially to direct attention are precisely of this nature. Are not these "independent declarations"? "One jot or one tittle shall not pass," &c.; "The Scripture cannot be broken"; "David in spirit calls him Lord"; "All things must be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning Me."

Further, we may say as before, that if our Lord's statements—His *obiter dicta*, if you will—about the authorship of parts of Scripture give

a measure of countenance to opinions which are standing in the way both of genuine scholarship and of faith, it is hard to see how they can be regarded as instances of a justifiable accommodation. It seems to us (may we reverently use the words) that in this case you cannot vindicate the Lord's absolute truthfulness except by imputing to Him a degree of ignorance which would unfit Him for His office as permanent Teacher of the Church. Here is the dilemma for the radical critic—either he is agitating the Church about trifles, or, if his views have the apologetical importance which he usually attributes to them, he is censuring the Lord's discharge of His prophetic office; for the allegation is that Christ's words prove perplexing and misleading in regard to weighty issues which the progress of knowledge has obliged us to face. Surely we should be apprehensive of danger if we discover that views which claim our adhesion, on any grounds whatever, tend to depreciate the wisdom of Him whom we call "Lord and Master," upon whom the Spirit was bestowed "without measure," and who "spake as never man spake." It is a great thing in this controversy to have the Lord on our side.

Are, then, the Lord's references to Moses and the law to be regarded as evidence that He

believed the Pentateuch to be written by Moses, or should they be classed as instances of accommodation? We can hardly insist on committing our Lord in every reference of this kind to the definite opinion of a Mosaic authorship; but when we take *in cumulo* all the passages in which the legislation of the Pentateuch and the writing of it are connected with Moses, a very strong case is made out against mere accommodation. The obvious accuracy of speech observed in some of these references cannot be overlooked—*e.g.*, "Moses, therefore, gave you circumcision (*not because it is of Moses, but of the fathers*)." Again, "There is one that accuseth you, even Moses in whom ye trust; for had ye believed Moses ye would have believed Me, for *he wrote of Me;* but if ye believe not his writings how shall ye believe My words?" This is not the style of one who does not wish his words to be taken strictly?

Two positions may, I think, be affirmed: (*a*) The legislation of the Pentateuch is actually ascribed to Moses by the Lord. If this legislation is, in the main, long subsequent to Moses, and a good deal of it later than the exile, the Lord's language is positively misleading, and endorses an error which vitiates the entire construction of Old Testament history and the development of religion in Israel. (*b*) Moses is

to such extent the writer of the law that it may, with propriety, be spoken of as "his writings." All admit that there are passages in the Books of Moses which were written by another hand or by other hands, and should even additions other than certain brief explanatory interpolations and the last chapter of Deuteronomy have to be recognised (which has not yet been demonstrated), the Pentateuch would remain Mosaic. Should Moses have dictated much of his writings, as Paul did, they would, it is unnecessary to say, be not the less his. The words of Jesus we consider as evidence that He regarded Moses as, substantially, the writer of the books which bear his name. Less than this robs several of our Lord's statements of their point and propriety.

It is hardly necessary to say that we have no desire to see a true and reverent criticism of the Old Testament, and of the New as well, arrested in its progress, or in the least hindered. Criticism must accomplish its task, and every lover of truth is more than willing that it should do so. Reluctance to see truth fully investigated, fully ascertained and established, in any department of thought and inquiry, and most of all in those departments which are the highest, is lamentable evidence of moral weakness, of im-

perfect confidence in Him who is the God of truth. But criticism must proceed by legitimate methods and in a true spirit. It must steadfastly keep before it all the facts essential to be taken into account. In the case of its application to the Bible and religion it is most reasonable to demand that full weight should be allowed to all the teachings, all the words of Him who only knows the Father, and who came to reveal Him to the world, and who is Himself the Truth. If all Scripture bears testimony to Christ we cannot refuse to hear Him when He speaks of its characteristics. It is folly, it is unutterable impiety, to decide differently from the Lord any question regarding the Bible on which we have His verdict; nor does it improve the case to say that we shall listen to Him when He speaks of spiritual truth, but shall count ourselves free when the question is one of scholarship. Alas for our scholarship when it brings us into controversy with Him who is the Prophet, as He is the Priest and King of the Church, and by whose Spirit both Prophets and Apostles spake!

Nothing has been said in this paper respecting the proper method of *interpreting* the different books and parts of the Old Testament, nor the way of dealing with specific difficulties.

Our object has been to show that the Lord regards the entire book, or collection of books,

as divine, authoritative, infallible. But in the wide variety of these writings there are many forms of composition, and every part, it is obvious to say, must be understood and explained in accordance with the rules of interpretation which apply to literature of its kind. We have not been trying in advance to bind up the interpreter to an unintelligent literalism in exegesis, which should take no account of what is peculiar to different species of writing, treating poetry and prose, history and allegory, the symbolical and the literal, as if all were the same. The consideration of this most important subject of interpretation, with which apologetical interests are, indeed, closely connected, has not been before us. But nothing which we could be called on to advance regarding the interpretation of the Old Testament could modify the results here reached in relation to the subject of which we *have* spoken. Our Lord's testimony to the character of the Old Testament must remain unimpaired.

Nor, finally, has anything been said regarding the Lord's testimony to the Old Testament as affected by the changes in it due to frequent transcription of the original, or due to translation. It is clear, however, that what Christ witnessed to cannot be held to sanction any error of the copyist or the translator. In its *full*

force His testimony applies to the uncorrupted original alone. But it were easy to show that while neither transcribers nor copyists may claim infallibility, yet the value of Scripture (Old Testament and New) for all practical purposes is hardly less in a good translation than in the original; and the testimony of the Lord to Scripture should inspire full confidence in it on the part of those who read their English, or French, or German Bible. Doubtless many of the small difficulties which lie in the path of the Old Testament student—which have perplexed translators and exegetes, and have been vaunted by the adversaries of Scripture as destroying its lofty claim—are due to changes made in transcription. Let an earnest scholarship deal with these, and all other difficulties as best it can. Its work is useful and always to be regarded with favour.

THE CHRISTIANITY OF PAUL AS COMPARED WITH THAT OF THE GOSPELS

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NOT a few maintain that Paul's Christianity is greatly different—essentially different —from that of the Gospels, especially of the Synoptic Gospels. Paul's Christianity, it is said, is a dogmatic system, whereas the Christianity of the Gospels is almost purely ethical. Paul has elaborate teaching as to the nature and origin of sin, the inability of law to justify and sanctify, the Person of Jesus Christ, His death as an atonement, the righteousness of God, justification by faith and not by works, divine fore-ordination and election; whereas the teaching of the Master, in the Gospels, dwells upon the Kingdom of heaven, divine Fatherhood, the marvellous compassion of the Father in receiving back His erring children, His own office and mission as the Friend of sinners, and as the source of new life to all who love and trust Him, and the virtues which characterise

His true disciples. Besides, when the Master does deal with the topics which are common to Him and Paul, the tone and manner of His teaching are widely diverse from those of the Apostle. He speaks with infinite tenderness of what He has seen with the Father, in aphorisms and parables, but with no parade of reasoning; whereas Paul is constantly shaping and defining doctrines in the exercise of his logic. Not only so, but some of Paul's leading doctrines, such as the office of the law, God's righteousness as set over against man's, justification by faith alone, are outside the circle of the Lord's teaching, if indeed, they are not inconsistent with it.

It is very readily conceded that the *manner* of the Lord's teaching, as seen in the Gospels, is different from that of the Apostle Paul. But the manner of each writer in the New Testament—in all Scripture—is his own. Paul's vocabulary, his construction of sentences, his way of developing his thought and establishing his positions, is very unlike that of John, and may easily be distinguished from that of any other New Testament writer. The Lord's manner of teaching is entirely His own: in regard to manner and style as well as substance, it may surely be said, "Never man spake like this man." Very especially may we note the fact that the Lord's use of the parable marks a

wide distinction between Him and all who had ever taught. The Apostles have not used the parable; and no teacher who attempted its use had much success: the reason, probably, being that to none but Christ Himself those marvellous analogies between the world we see and the spiritual sphere revealed themselves, as they did to the Lord. As He "knew what was in man" so did He know what was in the moral and spiritual world. Its laws and processes were all plain to Him; for Him it had no mysteries.

But it is quite unnecessary to prosecute this line of remark, for no one denies that in manner and form the teaching of the Lord in the Gospels (for we have in these memoirs little teaching of the writers themselves) was very unlike the teaching of Paul. We are concerned in this comparison rather with the *substance* of the teaching—the doctrines taught —the views of God and man, of sin and salvation presented, than with what differentiates style and manner.

In any fair and intelligent investigation of the question as to the congruity of teaching in Paul's letters with the truths of the Kingdom as enunciated by the Lord of the Kingdom, we must further bear in mind that much doctrine is seen in *developed* form in Paul's Epistles—we

may say, indeed, in the Apostolic teaching generally—which appears in germ only in the discourses and sayings of the Master. This would be expected; for in the delivery of doctrine we find progress from the beginning of revelation till its close. We trace this development in the entire line of Old Testament writings. We see it in comparing the Old Testament with the New. But the progress of doctrine is not less obvious in the New Testament itself. The Lord instructed His disciples as they were able to receive His teaching. The Gospel of Matthew thus speaks of one of the great stages of advance in Christ's personal instruction: "From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." So little did Peter expect such an announcement that he took Jesus "and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee." There were doubtless other well-marked stages in the teaching of Christ, stages in which new and more complete presentations of the doctrine of the Kingdom were made. Nor was the delivery of New Testament doctrine completed when He ascended to His throne. In His great valedictory discourse He says: "I have

yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear that shall He speak; and He will shew you things to come. He shall glorify Me; for He shall receive of Mine, and shall shew it unto you." And again: "He," the Holy Ghost, "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And again: "He shall testify of Me." These promises of the ascended Lord seem to embrace two things: the Spirit should so bring to the remembrance of the disciples what their Master had said that they should comprehend the depth of meaning in His words as they had not done before—for more is implied than merely enlivening their memory—and He should reveal truth, present aspects of truth, which they could not have received till the earthly drama was completed, and their Lord had disappeared from their eyes and ascended to His throne.

In our day the distinction is often made between *revelation* and the *record* of revelation. This distinction is valid, though illegitimate use is sometimes made of it. It is in place to refer to it here. Where the revelation is in or through events—through historical unfoldings

—the revelation takes place before the record of it becomes a part of Scripture. In some instances the revelation is made to the prophet or Apostle as he speaks or writes, in which case the utterance by tongue or pen is to us the revelation.

Consider then what has transpired between the time when the Lord closed His ministry and the time when Paul wrote his Epistles and gave to the Church, as its permanent possession, those wonderful statements of Christian doctrine which these Epistles contain. The Lord has suffered upon Calvary—"borne our sins in His own body on the tree"; has been laid in the tomb; has risen from the dead on the third day; has graciously permitted His disciples in several remarkable interviews to verify the fact of His resurrection; has visibly ascended to heaven, while angels announced that He should come again, in like manner as He had gone. Pentecost has witnessed the fulfilment of the Lord's promise that the Holy Ghost should come upon His disciples and qualify them to be His witnesses throughout the whole world. And so it is that when the Apostles begin to speak and write they have much to say that the Twelve or the Seventy could not say when their Master sent them forth on their first mission; much, indeed, that the Master Himself did not

say (though He knew what should come) when He taught His disciples and the people. He should have seemed to speak unintelligibly had He entered into expositions of the atonement and related doctrines such as we have in the Epistle to the Romans, or had He spoken of those questions which emerged when His Gospel in its strength went out into the heathen world, and the relations between Judaism and Christianity had to be fully and clearly defined. All this must be kept before the mind when we compare the teaching of Paul's Epistles with that of the Gospels. Paul has material for a larger structure than we should expect to find till it should be no longer possible to "know Christ after the flesh." There have been great revelations which must enter fully into his teaching and that of all the Apostles.

No one can imagine that the disciple is placed *above* his Master when we speak of doctrine receiving fuller exposition in the Epistles of Paul than in the personal teachings of the Lord, and when the Church looks to the Apostolic writings for the complete statement of the doctrines which she has to teach. When the Lord was exercising His ministry the disciples were not yet ready to receive such lessons as are given us—such views as are opened up —in many parts of the Apostolic teaching;

lessons which are deduced from events accomplished since the Lord's voice ceased to be heard. The passages already quoted from the Lord's great discourse delivered before He suffered sufficiently explain the fact that Paul has led us into fuller knowledge of truths propounded by his Lord, and that he has uttered revelations entirely new. Nor should we for a moment forget that, in the deepest sense, all revelation is by the Lord; for the Spirit who spake through the Apostles as He spake through the Old Testament prophets was the Spirit of Christ, the Spirit whom He promised to send when He went away, and who should carry forward His work of teaching when He should be seen no more. Christ is the one true Prophet of the Church, and as He alone knows the Father, so He alone reveals Him.

It is impossible to compress into a few words any adequate statement of our Lord's teaching as presented in the Gospels. The keynote of the Baptist's preaching is: "Repent ye, for the kingdom of heaven is at hand." And the Evangelist Matthew refers to the commencement of the Lord's ministry in these words: "From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand." We may say that the Lord's teaching largely consisted in unfolding the

nature, principles, and methods of the Kingdom of Heaven, or Kingdom of God. The remarkable series of Parables recorded in Matthew xiii. are Parables of the Kingdom. They illustrate features and aspects of the Kingdom. But the conception of the Kingdom is very large, and in the Lord's exposition of it almost every topic embraced in Paul's teaching (we may say, perhaps, *every* topic) is touched upon; though, as already said, formal logical discussion of topics is not the characteristic of Christ's teaching, as it is of Paul's; and in regard to many topics we have germs only of doctrine presented by the Master.

In comparing the teaching of Paul with that of the Gospels, we might endeavour either to state the main parts of the teaching set forth in the Gospels, viewing Paul's teaching on the same topics alongside these; or, reversing the process, select Paul's outstanding doctrines and then bring the teaching of the Gospels into comparison with these. But, perhaps, in the brief time at our disposal, a better method of comparison than either of these will be to inquire how the Gospels and Paul compare in their general conceptions under the great theological categories of Theology, Anthropology, Soteriology, Eschatology, and Ethics. Under each head our words must be very few, yet

it will surely be possible to see whether there is fundamental agreement or not.

I. *Theology.*—Regarding the attributes of God and His tri-personality it will hardly be alleged that the teaching of the Apostle is in any respect different from that of the Gospels. In both God is an absolutely perfect Being, perfect in both His natural and moral perfections. He is "infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." It has often been affirmed that the God of the Old Testament has dark features in His character which disappear in the God of the New; that in the Old Testament God is wrathful, revengeful, and partial in His administration, whereas in the New Testament He is righteous and loving; but we are not accustomed to hear, except in relation to Paul's doctrine of the divine purpose, that the Apostle's conception of God's moral character is different from that given in the Gospels. In both the Gospels and Paul He is infinitely loving and gracious, and yet absolutely holy and just.

As to the divine purpose or decree which refers to all events and all persons, and which is so emphatically taught by Paul, there is certainly no contradictory statement in the Gospels. Whatever exposition may be given of

the words, "Many are called, but few are chosen," we can hardly fail to recognise affinity with Paul in words such as these: "All that the Father giveth Me shall come to Me"; "No man can come unto Me, except the Father which hath sent Me draw him"; "I have manifested Thy name unto the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them Me"; "How then shall the Scriptures be fulfilled, that thus it must be?"

It will hardly now be questioned that the doctrine of the Trinity is found alike in the Gospels and in Paul; and as this doctrine is at the foundation of the whole edifice of Christian truth, concurrence in it is of the utmost consequence. In the Gospels, as in Paul, there are three Persons in the Godhead, the Father, the Son, and the Holy Spirit, and the conception of the special action of each is the same. The Father, as Representative of Godhead, sends the Son; the Son comes to do the Father's will as Saviour; the Holy Spirit, as the Executive of God, enlightens, sanctifies, and comforts. It is hardly necessary to quote texts, for no reader of the New Testament will dispute the statement now made. In parting with the eleven, Jesus, according to Matthew, said: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son,

and of the Holy Ghost." According to Luke, the ascending Lord said: "I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high"—*i.e.*, with the power of the Spirit, as stated in the first chapter of Acts by the same Luke. John begins his Gospel by the affirmation that the Word was God; whilst He, the Divine Word, in His great farewell address promises to send the Comforter, the Holy Spirit, to abide in the Church for ever. To Paul, Jesus Christ is "the Son of God with power." He "is over all, God blessed for ever." The Holy Ghost "searcheth all things, yea the deep things of God," and He teaches us "that we might know the things that are freely given to us of God." The Second Epistle to the Corinthians thus ends: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

This agreement of Paul with the Gospels in the doctrine of the Trinity makes it impossible that he should have "*essentially* altered" (as one affirms) the Christianity of Jesus Christ. It is almost unnecessary to add that both the Lord and the Apostle make God the Creator of all things, and put all things under His providence.

II. In the department of *Anthropology*, or the doctrine of man, we find the same harmony

between the teaching in the Gospels and that of the Pauline writings. In his nature, his original condition, his fall, and his consequent sin and misery, man is the same in both these parts of the New Testament. It is at once conceded that in Paul we find more explicit teaching than in the Gospels regarding the origin of sin in the human family, and regarding the manner of its propagation: but in the Gospels we have nothing contradictory of Paul on these topics, while by clear deduction we have agreement: and as touching the nature and capacities of man, and his condition as a sinful being, we have perfect unity of doctrine.

The Apostle tells us in the fifth chapter of his Epistle to the Romans that "by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned"; that "through the offence of one many died"; that "by one man's offence death reigned by one"; that "by one man's disobedience many were made sinners"; and, that "by the offence of one judgment came upon all men to condemnation." And in 1 Corinthians xv. he says that "in Adam all die." The Apostle clearly implies that man was originally sinless; and he explicitly teaches that the first man, Adam, fell from holiness, and that through his fall sin and death have come upon "all men."

In regard to the sinfulness and condemnation of men by nature, it will hardly be denied that the Gospels coincide with the teaching of Paul. The very object of the Lord's coming—of His being born—of His ministry in all that appertained to it, of His death, was "to save His people from their sins." He continually addresses men as needing salvation, while He presents Himself as the one Saviour. It is quite unnecessary to quote from the Gospels in support of this statement. We have not in the teaching of Jesus, as in that of Paul, the first man Adam expressly named as the source of this evil condition of the human race; but in the Lord's interview with Nicodemus, *e.g.*, we have the doctrine of Paul as to man's natural estate of sinfulness, necessitating a fundamental change, quite as distinctly stated as by the Apostle. A man must be "born again" before he can enter the Kingdom of God; nor is this because men have individually learned to sin and thus made a new birth necessary, but because "that which is born of the flesh is flesh." Sin is upon us in virtue of the fact that we are partakers of fallen humanity—the children of him who lost his original righteousness. When the Lord thus finds the fountain of our sinfulness in our first birth, in our descent, we need no further evidence that He, who received as

authentic the Scriptures of the Old Testament, is at one with His Apostle in tracing this sad entail back to Adam.

According to Paul all actual transgressions flow from the corruption of the nature, as surely as the stream flows from its fountain; and hence we need a new creation in Christ Jesus: according to Jesus that which is "born of the flesh"—sinful humanity—must be "born of the Spirit," must have a new nature and life, before it can enter the new spiritual order. Is not Paul's teaching that of his Lord? Is not Paul justified in affirming that "the gospel which was preached of Him was not after man"? (Gal. i. 11). Paul's conception of sin as alienation from God and opposition to Him; as the predominance of the flesh over the Spirit; as a constitutional malady which has affected every power and faculty of man; as not self-originated by individual men, but an inheritance bequeathed; as extending to all the descendants of Adam, the Lord Himself excepted; as so radical that nothing less than a second birth is needed to qualify us for the better Kingdom; as so malignant and evil that utter loss and ruin result unless we are saved from it—Paul's conception, I say, is the same as that of his Lord; and while Paul has developed some aspects of the doctrine of sin

beyond what was done in the recorded teaching of Christ, there is no discordance between the disciple and the Master.

III. We now glance at the *Soteriological* teaching of Paul as compared with that of the Gospels. (*a*) If we speak of the *Person* of the Saviour, Paul has no other doctrine than that which we find in the Gospels. That Christ is God in both sources we have already seen in referring to the doctrine of the Trinity. The great confession of Peter, in the name of the Twelve, was that He was "the Son of God." Before the Sanhedrin He said, "Hereafter shall the Son of man sit on the right hand of the power of God"; on which they all demanded, "Art thou then the Son of God?" And He said unto them, "Ye say that I am." And then He is pronounced by all "guilty of death" because "He had spoken blasphemy." He calls Himself before His judges *the Son of man;* and when they inquire whether He is "*the Christ, the Son of God*" He declares that He is. Thus by His own avowal He is at once human and divine; even as before His birth the angel Gabriel said to Mary, "That which shall be born of thee shall be called Holy, Son of God."

To Paul also, Jesus Christ unites in Himself the two natures; He is "the seed of David according to the flesh," and "declared to be

the Son of God with power, according to the Spirit of holiness by the resurrection from the dead," and, in words already cited, the Apostle says: "Of whom [*i.e.*, the Israelites] as concerning the flesh, Christ came, who is over all, God blessed for ever." Christ has thus two perfect natures, united in one Person. This is the teaching of the Gospels and of Paul, as it is the doctrine of the Creeds.

He who is God and man in one Person, absolutely holy, in accomplishment of the Father's will—as of His own free choice—by His obedience unto death becomes our Redeemer. In Paul, as in the Gospels, Christ is the perfect revelation of the Father's love and the Father's righteousness, and He is our Lord, and Lord of all in heaven and in earth; but in both Gospels and Epistles, in the accomplishment of His redeeming work, the emphasis is made to rest upon His death. He redeems us by shedding His blood.

No one questions that Paul teaches atonement through the Redeemer's death, makes Christ our Representative in bearing and expiating our sins, and puts the sacrificial death in the very forefront of his teaching: "He was delivered for our offences, and was raised again for our justification"; "For He hath made Him to be sin for us, who knew no sin:

that we might be made the righteousness of God in Him"; "For I determined not to know anything among you, save Jesus Christ, and Him crucified." But often it has been alleged that the tone of the Gospels is ethical, and unlike the teaching of Paul about Christ being our Representative, bearing our guilt, reconciling us to God by His death, making over His righteousness to us to be appropriated by faith, so that our salvation is made to rest entirely on the doings and sufferings of another.

Now it is not for a moment denied that the death of the Lord, with all its blessed consequences, has larger place—fuller exposition—in Paul, in all Apostolical teaching, than it has in the Gospels; though the Gospels carefully and minutely record the historical facts upon which the doctrinal teachings of the Apostles are founded. But the reason of this obvious difference between the doctrinal prominence which the Lord's death has in the Gospels and in teaching delivered after His ascension has been satisfactorily accounted for in remarks already made. It would not be expected that the doctrinal significance of the Lord's death should receive elaborate exposition till the death had been accomplished. Scarcely should such exposition have been intelligible till the sufferings were past, and the

Sufferer—the Conqueror of death—had been "crowned with glory and honour." But no new doctrine obtrudes itself when Paul proclaims salvation through the Cross: Paul is not changing the ground of salvation as declared by his Lord. At the beginning of his ministry the Baptist hailed Jesus as "the Lamb of God who beareth the sin of the world." The Lord Himself said that He "came to give His life a ransom for many." And again: "I, if I be lifted up, will draw all men unto Me." And again: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit": immediately afterwards uttering these pregnant words: "Father, save Me from this hour: but for this cause came I unto this hour." So far is the Lord from teaching salvation by personal merit that He ever presents Himself as the Saviour of men, and declares that no one comes to the Father but by Him.

There is not in Paul's emphatic teaching as to *faith* anything not in fullest harmony with what the Lord has already taught. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "If any man thirst let him come unto Me and drink." "I am the bread of life: he that cometh to Me shall never hunger and he that believeth on Me

shall never thirst." And what does the Lord mean by eating His flesh and drinking His blood but that appropriation of His righteousness and His life through faith which the Apostle makes the very heart of his theology? Again we say that in substance of doctrine Paul and Jesus are one.

As touching the work and office of the Holy Spirit the Apostle is equally at one with Him who gave him his commission. According to Paul all true knowledge of divine things is communicated by the Holy Spirit. Without His teaching no one "can say that Jesus is Lord." The Spirit who "searcheth all things, yea the deep things of God," reveals to all spiritual men that knowledge of God which "none of the princes of this world knew." The believer is the "temple of God, and the spirit of God dwells in him." By "one Spirit we are all baptized into one body." All the gifts which the believers have for service—wisdom, knowledge, faith, as well as miraculous endowments—are "manifestations" of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," are "the fruit of the Spirit." And as the Spirit originates and develops the new life, so by Him we "are sealed unto the day of redemption."

Not to refer to any other part of His teaching, the Lord's valedictory discourse, as recorded by John, fully prepares us to receive all that His Apostle says regarding the Holy Spirit. Nay, in substance, the Lord Himself has said all that Paul in his several Epistles enunciates. "I will pray the Father," He says, "and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "The Comforter . . . which proceedeth from the Father, he shall testify of Me." "When He is come He will reprove the world of sin, and of righteousness, and of judgment." "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." In the Lord's personal teaching, then, as in the teaching of His servant, the Spirit convinces of sin, enlightens our minds in the knowledge of Christ, sanctifies, guides, and comforts. And thus we see that in regard both to the purchase of the inheritance and the making of it ours—the bringing of us into possession — there is perfect unity between Paul's Epistles and the Gospels.

On this department of Soteriology I remark, finally, that Paul has taught nothing regarding the means of grace—the word, sacraments, and

prayer—which is not in full accord with all that is stated or implied in the record of Christ's teaching. The Lord has not said much regarding the *Church*—at least as it should be under the New Dispensation ; but He distinctly recognises its functions of promulgating the Gospel and of exercising inspection over its members. The time for detailed teaching regarding its separation from the temple and the synagogue, and its office, duties, and privileges had not yet come. Directions such as we have in the Pastoral Epistles would have been premature.

IV. The Apostle's *Eschatological* teaching is more developed than that of the Gospels, but in nothing inconsistent with it. The Lord's teaching, in this great and interesting field, embraces much beside continued existence of the soul after death. He proves against the Sadducees the resurrection, as wrapped up in the words, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." But He has spoken with awful solemnity of the separation which, at the resurrection, shall be made between the good and the bad, the saved and the unsaved. "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth ; they that have done good, unto the resurrection of life ; and

they that have done evil, unto the resurrection of condemnation." At that day He Himself shall sit upon the throne of universal, final judgment, shall set the sheep on His right hand and the goats on His left, and shall speak the words of destiny to both. The wicked "shall go away into everlasting punishment, the righteous into life eternal." A place of perfect blessedness awaits those who have believed upon Him; and as surely as He is going away will He "come again, and receive them unto Himself; that where He is they may be also." Nor shall any long, dreary interval separate the death of the believer from his entrance into joy; for to the penitent malefactor He said, "To-day shalt thou be with Me in paradise."

The soul's survival of death, the resurrection of the dead, the final judgment of all, the everlasting blessedness of the righteous and the everlasting doom of the wicked, His coming the second time to receive His redeemed into the everlasting Kingdom—these great things are declared by the Lord Himself.

These are the great facts of Eschatology. And these are all spoken of by the Apostle Paul: nor does he in anything depart from the teachings of his Lord. But the Apostle has spoken much more fully than the Lord

regarding the resurrection. How precious, too, the revelations and the statements of the fifteenth chapter of First Corinthians and of the fourth chapter of First Thessalonians. How many ten thousands of mourners have, by these glimpses of the coming glory, had the pain of separation alleviated, even the sorrow turned into joy. Nor are these marvellous statements of the Apostle regarding the Lord's descent, the raising of the dead, the change of the living, the ascent to meet the Lord, merely his conjectures or reasonings; for he speaks to us "in the word of the Lord"; he shows to us a "mystery" which the glorified Lord had shown to him. He does so because he is illumined by the Spirit whom the Lord promised to send, and who "should shew things to come."

It is hardly necessary to say anything regarding the accordance of the *Ethical* teaching of Paul with that of the Gospels, for want of congruity here has seldom been alleged. The principles, rules, and motives of morality are the same with Paul as with his Lord.

The Lord teaches that the ultimate authority in all duty is God. If the Lord does not teach that a thing is right because God wills it, He does teach that God cannot will anything that is not right. God is our pattern in duty: "Be ye therefore perfect, even as your Father

which is in heaven is perfect"; "Be ye merciful as your Father is merciful."

The fundamental code of morals to the Lord is the Decalogue. The Lord rejects false interpretations of the Decalogue and additions to it, but He alters no part of it, and rejects none. His summary of the Decalogue is His summary of duty, viz., supreme love to God, and the love of neighbour as of self.

We have duties towards God, and towards all classes of our fellow-men with whom we come into relations.

We should perform duty not from regard to the opinion of men, or looking to any temporal advantage, but from regard to the divine authority, and from love to God. True morality is inseparable from true religion. If the tree is good the fruit will be good; if the tree is bad the fruit must be bad.

It is plain to all that Paul's conception of duty is the same as his Lord's. He has the same principles of morality and the same rules. His code is in nothing different from his Master's. He summarises in "love" as Christ does: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Though Paul insists upon justification by faith, not by works, no one could affirm more strongly that "the unrighteous shall not inherit the Kingdom of God."

SCRIPTURAL PREACHING

SCRIPTURAL PREACHING

PREACHING is one of the principal instruments used by the Holy Spirit in establishing the Kingdom of God. Hence the vast importance which attaches to preaching, and the obligation laid upon the Church to prevent its being in any way perverted or robbed of the qualities which are essential to its power and efficiency. The enemy, who is evermore and in every way seeking to molest the Church of God, will, doubtless, do his best to impair the ministry of the Word and to turn preaching aside from its proper object. Nor need we be surprised should this be attempted skilfully, under colour of improving the instrument which he would mar or destroy. Should the object apparently be to make the pulpit wiser and more attractive, and to give it adaptation to the times, we have only to remember that the subtle adversary, whose hand we here discern, knows how to conceal

his aim and to transform himself into an angel of light.

Now, it will be allowed by all Christian people that preaching should have such characteristics that the epithet "Scriptural" could be properly applied to it. There can be no severer condemnation of preaching than to call it unscriptural, and if it be justly so characterised it cannot accomplish much real good, whatever temporary success may attend it. Unscriptural preaching will not be honoured with the fruit which is produced by a true and faithful ministry of the Word; and the more unreservedly we can apply the term "Scriptural" to a ministry the more likely are we to see large results of blessing from it. Preaching should be Scriptural. But what is involved in this axiomatic statement? It should be Scriptural in matter and in manner, in substance and in form.

1. Preaching should be Scriptural in matter. It aims at setting forth the truth of God as contained in the Scriptures. It deals with the great themes of sin and redemption, and has the same object which the Bible itself has, viz., to lead men to God, to guide their feet into the way of peace, and to prepare them for the everlasting Kingdom of our Lord and Saviour Jesus Christ. As all Scripture is

"profitable for doctrine, for reproof, for correction, for instruction in righteousness," so also should all preaching be. The renewal of men is accomplished by the truth, and by it alone, and hence the importance of presenting the truth as found in the unerring Word. Human wisdom can devise no substitute for the evangelical doctrine in securing this result, and every attempt to improve upon Scripture soon betrays its folly as well as its sinfulness.

(*a*) Nothing which is opposed to Scripture should enter into the matter of preaching. No doctrine or fact of Scripture must be controverted or denied by the preacher. Neither directly nor indirectly must this be done. The Bible is the preacher's authority, and the test and standard of his teaching, and should he put himself in opposition to it he has betrayed his office and his function. The Bible tells us that men are sinful and perishing; should the preacher declare the Fall to be a myth and maintain the essential goodness of man, he is unscriptural. The Bible informs us that our sins are expiated by the sacrificial death of the Lord Jesus Christ, and that we have acceptance and righteousness through Him alone; should the preacher make repentance, or good works, or any experience or virtue of ours the meritorious cause of sal-

vation, he contravenes Scripture. The Bible declares the necessity of regeneration by the Spirit in order that any of Adam's children may enter the Kingdom of God; the preacher gives the lie to Scripture should he maintain that, even in some instances, moral culture is sufficient for the development and perfection of virtuous character. The Bible affirms that Jesus Christ is the Son of God, is Himself God, being possessed of all divine attributes and doing all that the Father does; should the Christ of the preacher be merely a good man and a prophet, even though a perfect man, Scripture is contradicted. I need not multiply illustrations. Up to the existence of a personal God there is probably not a doctrine of Scripture which has not been denied by some one who, nevertheless, claimed to teach the essential truth of the Bible; for it has been gravely and elaborately argued in our own day that the God of the Bible is the God of Pantheism, and that the fundamental error of theologians is the assumption of personality in God. We have, of course, many teachers of an advanced Christianity who acknowledge no submission to Scripture, but whilst adopting much of its ethics and according to it general praise, feel at liberty to differ from it and to follow the religious consciousness or some other

guide. Science, philosophy, historical criticism, &c., are by many regarded as correctives of Scripture, and to them appeal from the Word of God is confidently taken. This seems to be the present attitude of Unitarianism.

Now, all such teaching, whether the Bible is simply misinterpreted or is deliberately abandoned as a standard, is entirely outside any true conception of Christian preaching and is, in the broadest sense, unscriptural.

(*b*) Preaching is unscriptural when it substitutes other themes for those of the Bible. This has frequently been done, especially in times and places in which faith in the doctrines of redemption had died out or become seriously weakened. There must be something to preach about, and when the evangelical doctrine is forsaken, topics are chosen according to the taste or caprice of the preacher or his hearers, or the prevalent ideas of the day. Scripture is not contraverted nor any of its leading doctrines assailed, but something beyond its pale and more agreeable to the natural mind engages the attention of the pulpit. Sometimes ethical disquisitions, without special reference to the Christian standard or to the necessary relation between faith and practice, will be the fashion. Or the preference may be for natural science;

and astronomy, geology, biology, &c., take the place of the Gospel. Many preachers devote themselves much to social and political questions, which always have an air of the practical, and have greater attraction for the masses than topics of a more abstract kind, or topics more remote from every-day life. Under pretence of directing public opinion, elevating society, and the like, the preacher will quit his proper themes and go into questions of politics, education, social progress, &c., which important interests would eventually be better served by preaching which should keep to its own province. Where religious sentiment is very weak and the Word of God little esteemed, the preacher will often let the Bible alone ; but if his hearers are not quite prepared for this, he will, by references to the Scriptures and the principles of faith, give a colouring of religion to his discourse and persuade himself and his audience that he has not forgotten his commission. But there have been many instances of preachers—if such they may be called—who discarded religious subjects and avowedly dealt with those which were purely secular.

The natural reverence of many who are not living Christians would not tolerate the open substitution of secular interests for those which relate to the Kingdom of God ; but certain it is,

that when deemed impolitic or premature to attack Christianity, it has often been set aside in favour of subjects which preacher and hearers thought more interesting, or subjects which more readily lent themselves to sensational treatment. No one will understand me to imply that the Christian religion is not thoroughly practical, taking supervision of every department of human life, and containing principles which should be applied to everything in which we engage. Whether we eat or drink, or whatsoever we do, all should be done to the glory of God. Whatever affects the well-being, whether of the individual or of society, is regulated by religion, and the true preacher will know how to apply the Christian law in all cases. We plead not for the exemption of any part of life from the scope and authority of the Divine legislation; but no ingenuous person will fail to note the difference between the faithful application of the Christian ethics to daily life and a treatment of common subjects which never lifts them above the secular level. All preaching of this latter kind is unscriptural. We do not desire a narrow conception of the preacher's office, but we would have him constantly remember that his topics are given to him in the Word of God, and that his whole province

as a Christian teacher is marked out and defined by the authority from which he receives his commission. Woe is unto him if he preaches not the Gospel but something else —if he seeks to give the interest of novelty to his preaching by leaving the King's highway and treading paths of his own. His Master will reckon with him for this unfaithfulness.

(*c*) But in order to deserve the epithet Scriptural, preaching must have more than the negative merit of shunning error and of not directly substituting other themes for those of the Gospel. Scriptural preaching will adequately proclaim the Kingdom of God. It will set forth the entire body of truth made known to us in the Divine Word for the religious instruction of men and their spiritual guidance. No part of this truth will be kept back, and every part will be presented in its relations to the whole.

It is here assumed that there is a body or system of truth contained in the Scriptures, which may, on the whole, be definitely ascertained, so as to become the matter of preaching. This, indeed, is a position which few deny. Wide differences of opinion exist as to the precise conception of this or that truth, and as to the construction of the scheme of

Biblical doctrine—with these we are not at present concerned—but it is hardly in dispute that we have in the Bible a circle of teaching, a scheme of doctrine, a connected series of truths concerning God and man, sin and redemption, duty and privilege, the life that now is and that which is to come. As the human body with all its members is one, so is there unity in the spiritual body, the Church of God; and the true conception of the various doctrines of the Bible corresponds to this unity. These doctrines are seen to be complementary of each other, and, taken together, they constitute the revelation of God in His holy Word. "There is one God the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by Him." And of spiritual gifts it is said, "All these worketh that one and the self-same spirit, dividing to every man severally as he will." The Churches all acknowledge, and few individuals deny, that there is presented to us in Scripture a body of truth, which is the proper material both of a theological system and of pulpit instruction. We cannot here attempt any syllabus of these truths. They are found in greater or less detail in the Creeds and Confessions of the Church, in the many ages since Creeds began

to be constructed. The Apostles' Creed, so called, is a very brief summary of them, and we have a much more extended and elaborate statement in a document also familiar to us all, the (Westminster) Confession of Faith. That there is one God—infinite, eternal, and unchangeable—the Maker of heaven and earth, revealed to us in Trinity, as Father, Son, and Holy Ghost; that man, created in the Divine image, has fallen into an estate of sin and misery, from which he cannot deliver himself; that in the love of God redemption was purposed, and the Son came in the flesh to atone for sin and save His people from it; that the Holy Spirit applies redemption, in regenerating and sanctifying those who believe; that all who believe in Christ maintain good works; that the professing people of God are organised into a Church, in which the Word is preached and the sacraments administered, and by which the Kingdom of God is advanced in the world; that this present state of existence will be followed by an everlasting state, in which the destiny of men shall correspond to their relation to God and the Saviour while they are here; that the Lord Jesus Christ shall come again to raise the dead, to judge the world, and to introduce the Kingdom of Glory. These and many other related truths are, in the judg-

ment of the whole Church, clearly enunciated in the Scriptures.

Now, in any theological digest which may be set forth or taught, these and the connected doctrines or truths would all find their place. But in preaching also must all these great central truths or facts be declared, expounded, and enforced. To present some of them and to pass by others would not be faithful nor wise. The preacher is bound to declare the whole counsel of God, and to keep back no part of it. By study, meditation, and prayer he will seek to comprehend the truth of God, and being well assured of its divinity, he will endeavour to give it forth, in its entire contents and scope, so that the end of preaching may be completely gained. To sit in judgment upon the profitableness of any part of the Bible or any element of its teaching he will regard as beyond his province; according to his ability and the grace given unto him he will strive to reflect in his ministry the substance of doctrine contained in the inspired records.

It is not meant that in all points the province of preaching—the field of truth in which it moves—should precisely coincide with that of systematic theology. Theology, aiming as it does at scientific completeness and order, will embrace subsidiary elements of various kinds,

with which preaching may, and should almost wholly, dispense; but the preacher is not more at liberty than the theologian to take account of only a few of the great Scripture truths, and to pass by the rest as unsuitable for his purpose.

Is the preacher, then (it may be asked), bound so to exhibit—to reflect—the totality of the Christian doctrine as to leave nothing to his own personality, his subjectivity, in giving the preference to those parts of truth, those views and aspects of it, which his own experience and attainments best qualify him to proclaim? I would not answer in the affirmative without a word of explanation. Could we find a man who is qualified to render in its completeness the entire circle of truth which preaching should exhibit—so to do this that no truth should be neglected, and that all truths should have the relative prominence which our Scripture models of preaching would give them—he would be an ideally perfect preacher in this regard. But such perfection of mental and spiritual symmetry will hardly be found; and it is doubtless the will of God that the Christian preacher and teacher should exercise his own aptitudes—should draw upon his own personality—in giving to the truths which he has most completely realised the force and vividness which his own experience

may qualify him to impart to them. Still, no preacher—certainly no pastor—should feel at liberty to present only some truths, avoiding or lightly touching others, on the ground that his religious attainments do not prepare him to handle them. Rather will the faithful minister of Christ seek a larger and more symmetrical Christian experience, so that he can more adequately proclaim the doctrines of the Kingdom. A perfectly rounded and healthful ministry would give to the many elements of divine truth the relative prominence which they have in the Word of God. If the due perspective of truth is not preserved it may almost be converted into error. If doctrines and matters which are little in the foreground in Scripture—which are clearly subordinate in Christian teaching—are made prominent and constantly dwelt upon, or if the opposite take place, the true standard and measure of doctrine is lost and some degree of evil will necessarily follow. A partial and distorted development of Christian character, if nothing worse, will inevitably ensue. This point is of exceeding importance and might well bear expansion ; but the remaining matters to which we wish to refer will not allow more words concerning it. Let the preacher ever observe the proportion of truth. While proclaiming with all his ability that which God has

especially taught him, let him have no pet subjects, no hobbies. Otherwise he introduces a purely human element, and sacrifices to the flesh.

These remarks will not be understood to imply that the preacher should aim at setting forth the entire scheme of redemption in every discourse. However commendable the motive which impels to it, any such practice would, in the case of a settled pastor, assuredly end in seriously impairing, if not destroying, his ministry. A bald and narrow reiteration of a few truths, even the cardinal truths, ill supplies the place of the careful and varied instruction which neglects no province of divine truth and no class of hearers—which provides milk for babes and solid food for the mature—thus securing perpetual freshness in all the variety of topic with which Scripture itself is familiar. There is really no force in the objection so often made to this view, viz.: that every sermon should contain so full a statement of the Gospel that any inquirer hearing it should have adequate direction regarding the way of life. Every sermon should, indeed, be a Gospel sermon, and should contemplate the conversion or the edification of the hearer; but both these ends will be best attained by a ministry which conforms to Scripture in its variety of topic and point of view. Nearly all the people

ordinarily found in our Churches are acquainted with the letter of the Gospel; what is needed is that some vital truth should be impressed upon the mind by the Holy Spirit; and if this is done as to one truth, say the nature and evil of sin, or the love of God in the gift of His Son, or the necessity of regeneration, the related truths which also require to be spiritually apprehended will be borne in upon the soul with demonstration of the Spirit at the same time. Should the preacher, indeed, know that he is addressing persons ignorant even of the letter, whether in heathen or in Christian lands, he will surely take this into account, and give a more detailed statement of truth than would be requisite in different circumstances. A preacher who remains but a few weeks in any locality may expound the Gospel scheme in every discourse, but experience concurs with Scripture model in showing that the preacher who would hold his position, with influence constantly growing, must cultivate another style of sermon. They were wont to say in Europe that every road led to Rome; and so we may affirm that every line of Scripture truth leads to Christ. Let there be no doubt that every sermon is an evangelical utterance, that it breathes the spirit of Christ and directly aims at exalting Him; if so, it need not

embrace the theological curriculum. Yet let me add that when a preacher has some great opportunity—speaking, for example, on some important public occasion — he will wisely choose a subject which is not remote from the heart of the Gospel. Let him, according to his advantage, bear full and hearty testimony to Christ his Lord.

Still further: the obligation to set forth the whole truth does not forbid the preacher to accommodate his teaching, in matter as in manner, to the special condition of his hearers. Such accommodation is required, not merely when an audience is to be addressed for a single time, but also in cases where the preacher will continue to exercise his ministry. He finds his hearers in a certain moral and intellectual condition—in a certain attitude toward the Gospel and the Kingdom of God: he must bring before them at first—perhaps keep prominent for a considerable period—certain truths and views which they especially need to learn. It would be useless, possibly hurtful, to pass on to other truths until these have made their impression and accomplished their work. One preacher has to address a congregation the majority of whom are well-instructed Christians; the audience of another consists largely of persons feeling after God, if haply they

cited by the errorist and the sensationalist, as well as by the sound Gospel preacher. It is easy for one who is familiar with Scripture to string together passages to the plausible support of doctrines which the Word of God repudiates, or for the pulpit rhetorician to adorn and give effect to his composition by skilfully inlaying it with the gems of inspiration; or, again, Scripture may be profusely quoted in a way of little discrimination—passage heaped on passage in discourse which is nerveless and aimless. But preaching which is essentially poor or bad cannot be redeemed by the large amount of Scripture which may be embraced in it, and it were an abuse of terms to call such preaching Scriptural. It is, however, proper to add that the free use of Scripture, if such use be made with discrimination, is much to be commended. It is well that all our arguments and lines of illustration should draw much upon Scripture. The hearer is then familiarised with the Word of God, our sermons are both adorned and strengthened, and our appreciation of those "judgments" which "are sweeter than honey and the honeycomb" is fitly testified. The Scriptures are the truest classics, and while the Christian teacher's appeal in support of his doctrine will constantly be "to the law and the testimony," he will delight in every way to honour and exalt the Book of God.

II. We now come to speak of the epithet "Scriptural," as applied to the Form or Manner of preaching. Let it be premised that we refer to Form, not in the literary or artistic point of view, but strictly with regard to the conformity of preaching to the tone and manner of Scripture, and especially to the specimens of preaching incorporated in the Gospels and the Acts of the Apostles. The æsthetic point of view is one thing, the spiritual is another; and while some of the remarks which we shall make may be applied as literary criticisms, it is the higher question of conformity to Scripture example which we wish to keep before us.

That Scripture should be our model as to the main qualities in the form and manner of religious discourse will hardly be disputed. Every country and age has, of course, its own peculiarities of speech, and we hear a good deal about the Oriental characteristics of the Bible as distinguishing its compositions from those of Western nations. Let Orientalisms be admitted (though some delight to exaggerate their importance), yet the manner in which the Holy Ghost taught the Apostles to order their thoughts and mould the leading features of their discourse are certainly of permanent instruction to the preacher. We cannot, without loss, adopt a form at variance with Scripture example.

Before indicating some of the qualities in the form of preaching as to which Scripture should be carefully noted and copied, I need hardly further premise that no attempt is here made to deal with the questions which belong to the Logical and Rhetorical form of pulpit discourse —questions which are of sufficient importance in the science of homiletics.

(*a*) The Simplicity and Directness of Scripture should ever be the pattern of preaching. Simplicity is more than the perspicuity which makes discourse easily intelligible. The true conception of it implies that objects are distinctly and vividly realised in the mind and presented, as they are seen, in definite outline, and free from complication and entanglement. It is first in the thought, then in the expression. The simplicity of Scripture appears in the choice of words and in the structure of sentences and discourses. It pervades everything ; and, rejecting all that savours of artifice and self-consciousness, gives an air of perfect naturalness to every species of composition. Whilst the highest literary results are reached, the idea of fine thought or fine diction is clearly not in the mind of the writer or speaker. We do not think of the art that conceals art, but of a spiritual condition which transcends all art, and which is forgetful of everything except the truth

to be delivered, the glory of Him whose Word is spoken and the well-being of those to whom the Word shall come.

A pre-eminent instance of this simplicity is found in the sermon of Peter on the Day of Pentecost. Whilst, probably, the record is only an epitome of Peter's discourse, the quality spoken of shines through the outline given. United with simplicity is the wonderful directness of the inspired preacher, growing out of his intense earnestness. Not a superfluous word, not a misplaced word, not a feeble word, because the arrow is sent directly to the mark. "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, wonders, and signs, which God did by Him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God ye have taken, and with wicked hands have crucified and slain." "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ." With such words Peter delivers his message, and his hearers are "pricked to the heart." What a contrast to the tawdry and ambitious rhetoric which sometimes passes for preaching, and which, alas! many foolish persons are

found to admire! Simplicity, directness, fervid earnestness—all in perfection, all really one. The discourses of Paul recorded in the Acts equally illustrate the simplicity of absolute conviction and burning earnestness.

All the great preachers since Peter and Paul have, in their measure, exhibited this quality of which we speak: Chrysostom, notwithstanding his long periods and copious diction; Augustine, in spite of the involution of some of his sentences and the enigmatical terseness of others; Luther, with his fiery, impetuous zeal, kindling the heart of a nation, of Europe, and bearing down everything before him; Bourdaloue and Massillon, Whitefield and Wesley; Chalmers, too, notwithstanding features of style which at first sight are quite unlike simplicity. Sermons in which the preacher shows a painful elaboration, in which, from affectation of some philosophical mode, his thought is recondite and difficult, or in which he deals in an inflated and self-seeking rhetoric, are not after the Scriptural pattern, and can hardly be redeemed even by considerable excellence in their matter. But the truth is that matter and manner are so closely allied—the manner so much grows out of the matter, and the matter, again, is so necessarily affected by the manner—that in the deterioration of the

one the other will surely suffer. Let the mind and the heart of the preacher be filled with his theme, let the things of God and of the soul be to him what they were to the Apostles, and he will be like them in the simple energy with which he delivers his message and pleads with men to be reconciled to God.

We do not forget that on many subjects and occasions religious discourse cannot properly exhibit the nervous energy which we have marked in Peter's sermon at Pentecost; such intensity would not agree with the matter treated of, which should rather require calm exposition or quiet and gentle application; but there should never be wanting the simplicity which is natural to a pure heart and an earnest purpose—which is a moral indication as surely as a literary excellence.

(*b*) Another Scriptural attribute of manner which should characterise all preaching is Reverence, Solemnity. Preaching has ever reference to God as well as to man, and God is in heaven and we upon earth. He is infinitely exalted. In His presence the Seraphim veil their faces with their wings and cry, "Holy, holy, holy is the Lord of Hosts." Scripture in every book, in every word, from Genesis to Revelation, is serious and reverent. Whether it be history, or prophecy, or poetry, or didactic

statement, it is reverent and solemn. Whether it threatens or promises, rebukes or praises, it is reverent. Whether it be Old Testament or New, whether the writer be of Judah or Ephraim, or perchance a Gentile, as Luke, there is ever profound reverence. The many sacred writers have each his own characteristics, but not one of them is flippant, or jocular, or mirthful in the lower sense, or tries in any way or at any time to amuse his readers. There is seriousness and dignity in every utterance, and the pervading sense of the Divine presence makes it impossible to be light or trifling for an instant. The whole spiritual nature of these writers is moving and elevating in the highest degree, but they never vary their tone and relieve themselves and their readers by some piece of unexpected humour or jocularity. Irony, the gravest, we have in parts of Scripture, but no fun, or mirth, or nonsense. We are not saying that these things are in themselves sinful, and that on no occasion may a godly man unbend. Many excellent Christians indulge at times in playfulness of speech, and are not conscious of sinning, though even when playful the speech should be seasoned with salt. But we are here speaking of public religious discourse after the Scripture model, and without controversy

the manner of Scripture is such as we have represented.

Here again the great teachers of the Church have followed Scripture. They ever handle their great themes under a solemn sense of their momentous importance, of the commission they have received from God and of His presence ; and whatever be their natural aptitude for wit and mirthfulness, they do not indulge it when they appear as God's messengers. They are not dull and tedious ; they know how to enlist the sympathies of their hearers and to retain unflagging attention, but they never descend to the jocular, or the grotesque, or the utterly foolish. Nor is it merely cultivated taste which restrains them, but the fear of God and the earnest desire to awaken in men's minds worthy thoughts of Him who is the King, eternal, immortal, and invisible. Nor will such preachers willingly touch any sentiment in their hearers the activity of which would tend to defeat the very end which they have in view and to lead the attention away from the high and holy theme on which it should be concentrated.

I do not know that in any age more occupants of the pulpit have been chargeable with defective reverence than at the present day. It is a serious evil; it is very sad. Many who

stand to speak in God's name and to continue the work in which prophets and Apostles were engaged deliberately count upon their irreverent eccentricities, whether in their selection of subjects or in their manner of speech, as an element of popularity. There are, it must be confessed, instances of really good and useful preachers forgetting themselves and dropping expressions which were better wanting; these are dead flies in the apothecary's ointment; but what shall be said of those who, of set purpose and continually, use the language of low comedy, of broad and vulgar farce—language which any respectable speaker would refuse to employ in secular address? That any Christian people should be heard vindicating such language or apologising for it is a thing to be deplored, and shows the extent to which their own sentiments have been depraved. "Will a man plead for Baal?" Shall we "do evil that good may come"? Had any specimens of language such as may be abundantly gathered from some sermons been found in any book professing to be Scripture, the whole Christian world would have immediately pronounced it spurious; and yet some would have us believe that the public ear is to be gained and the masses won for Christ by the free use of such extraordinary speech.

While disallowing all that is irreverent and low, there is no wish, I need hardly say, to encourage a dull and heavy pulpit diction or any kind of mock solemnity. In commending directness and earnestness of speech we have already pronounced against such a manner. The true remedy for dulness is not in flippancy and jocularity, not in slang and the phrases of the reprobate, but in clearer and more vital thought, in a more earnest purpose, in a stronger sense of the Divine presence, in greater zeal for the spiritual well-being of men. Let everything be real, and false solemnity, whether in words or in voice, will be hardly possible. A dead, formal, artificial manner is indeed a great evil, but there is no gain in exchanging it for vulgarity and levity or any of the arts of the pulpit mountebank. It is an ungrateful task to discuss this matter, but in addressing the future teachers of the Church I may be allowed to speak with the utmost frankness, and before the evil referred to has made its appearance to any extent in our own Church, to lift up my humble but most earnest testimony against it. There is really no power in this irreverence—there is no wisdom in it. It does gross violence to the feelings of all well-regulated minds; it associates what is

highest, purest, and noblest with the debased and impure, and it is in open revolt against the manner and spirit of holy Scripture.

(*c*) Preaching, like Scripture, should always be characterised by the spirit of love. God is love, and love breathes in every part of His Word. God has other attributes than love, such as truth and justice; and we need not affirm that the Divine perfections may be summed up in love. But, certainly, if asked to name one quality of the infinitely perfect Being which shines with especial lustre in the Bible, as in Redemption, we should name this one. "God so loved the world that He gave," &c. "Herein is love, not that we loved God, but that He loved us, and gave His Son," &c. "God commendeth His love towards us in that," &c. When God warns, rebukes, and threatens men—speaks with the voice of the Lawgiver and Judge—there is nothing inconsistent with love, but only fresh evidence of it. Scripture is bathed in an atmosphere of love. The specimens of Apostolic preaching in the Acts of the Apostles, to which reference has repeatedly been made, are pervaded by love; the very terrors of the Lord to which they appeal become the instruments of love.

The true messenger of God, to whose word hearts have opened, has ever spoken in love.

Himself filled with the love of God which is in Jesus Christ our Lord, he has taken his stand within sight of the Cross, nay, near to it, and with deep affection, perhaps many tears, has spoken to his fellow-sinners in the Saviour's name. Nothing in his speech has proved so powerful as this element of love, kindled in his own soul by the view of Calvary. By this he has won his way—disarmed hostility and vanquished unbelief and sin.

The preacher should carefully avoid a manner which is unsympathetic, harsh, or dictatorial. Especially when called to rebuke sin or declare the fate of transgressors should he look to the spirit in which he speaks. It is so easy to forget the tenderness and solemnity with which the issue of sin and the doom of the wicked should be referred to that we must be ever on our guard. In hearing the future of the impenitent announced, one has not seldom deplored the use of a loud, impetuous, and stern manner, very inconsistent with the position of a poor sinner, himself standing under the shadow of a judgment-seat before which he also has merited condemnation, and from which, it is possible, his own sentence of rejection may yet be pronounced. Sin must, of course, be denounced, and no false and treacherous ideas of humanity should prevent the preacher from

warning the wicked of his end ; but if ever the Lord's servant should pray for the spirit of humility and love, it is when he must speak this part of his message.

One has sometimes known a ministry in the earlier part of which the Law was most conspicuous, while a tone of severity pervaded the sermons delivered ; but as grace accomplished its work in the preacher he gave increasing prominence to the Gospel, and while hatred of sin was not less marked than before, there were also seen a gentleness and a richness of sympathy which did not belong to the youthful preacher. The Son of Thunder—not ceasing to be such—became a Son of Consolation ; and losing nothing of his old power, the "man of God" acquired a new power which was still more effectual in doing his Master's work.

Let those who are preparing for the sacred office aspire to become good preachers in the highest sense. Preaching will be a great part —may I not say the main part—of your work. If you fail in this you fail as ministers ; if you succeed in this your ministry cannot be fruitless. But seek so to preach that your sermons may all deserve to be called Scriptural. This is the preaching which the Master will approve, whatever be the judgment of the frivolous, or the ill-instructed, or those who

have a false standard; which will bring men into the Kingdom of God ; which will edify and comfort God's children, and fit them for His service on earth and His presence in Heaven ; and if, by grace, we have been enabled thus to preach, we shall, as our ministry hastens to its close, be increasingly thankful that in our teaching we have been kept from forsaking "the simplicity that is in Christ," and have been strengthened "to declare the whole counsel of God."

PROMOTION OF SPIRITUAL LIFE IN THEOLOGICAL STUDY

PROMOTION OF SPIRITUAL LIFE IN THEOLOGICAL STUDY

I. The aim of the student of theology is generally a practical one: he is in preparation for the ministry of the Gospel. It is with this end in view that he is seeking to acquaint himself with the theological curriculum.

II. In this view the promotion of spiritual life —increase of faith and all Christian virtues— are of essential importance. Whether the student has respect to his own well-being or to his ability to work for the Kingdom of God, the cultivation of the spiritual life is the *first* thing. Either to understand God or to speak for God demands spiritual apprehension.

III. Apart from study proper there are various ways in which the religious life may be cultivated and strengthened. (*a*) Private devotion of the student. Reading of the Bible and pious books. (*b*) Religious Societies of College or Hall. (*c*) Missions or teaching in

Sabbath School. (*d*) Partaking of the life of a congregation.

IV. But we would rather here consider what may be done for the student *through his studies, and especially in the class-room.* For we must not acquiesce in the notion that study is necessarily unfavourable to spiritual life, and that our business is merely to counteract an inevitable danger by means lying outside of study. Yet the fact of danger from study cannot be overlooked. Often we tell Gospel hearers of danger from hearing and not doing, nor believing. Pre-eminently is the theological student exposed to this danger. Let the cultivation of heart fall behind increase of knowledge, and the danger is upon us. And the risk is great. It is sad to think of one whose interest is professional only—scientific or literary only, or who, perhaps, retains no real interest at all in the things he studies.

Clearly responsibility lies upon both student and professor in this matter. It is my present purpose to speak of this in relation to the duty of the professor, the way in which he may contribute to the development of spiritual life in connection with his teaching. The entire influence of the professor's life and character has, of course, to be taken into account, but we here limit ourselves to the matter of *teaching.*

1. All teaching not in harmony with Scripture is necessarily in its tendency hurtful to spiritual life. The soul is nourished by truth; and error, howsoever sincerely held and taught, cannot do the work of truth. But this position needs no elaboration, and we have guarantees so many and strong against the teaching of erroneous doctrine in our theological schools that the position, though of primary importance, need not be insisted on.

2. In regard to the pulpit we often say that it must do more than avoid error: it must, with no uncertain voice, declare the truth in its fulness. In order to the production of the highest spiritual results the truth of the Gospel must be constantly kept in contact with the mind and heart of the hearer.

The professor's prelections, in whatsoever department, should keep his students in contact with the teachings of Scripture upon the subject under consideration. Certain subjects which are necessary in the theological curriculum are more remote than others from the central truths of the Bible, but all have some value in promoting spiritual life; and speaking of the entire circle of teaching in the theological school, it should be of such character as to keep the mind of the student in close contact with the truth, through which the Spirit sanctifies. Thus may we hope

that class-work will be essentially helpful to the piety of the student. Professors and students will alike feel that in all this work they are with God; and His Word will be quick and powerful within them. It would, indeed, be reproach were it otherwise, and the strongest possible argument would be supplied against the course of preparation for the ministry which has always obtained among us.

3. But can justice be done to the theological curriculum, and especially to certain parts of it, should this matter of religious benefit be kept in the foreground? In the very nature of the case, should not other interests place that of religious improvement in the background? The theological curriculum must deal with the entire contents of Christianity, with its defence, with its history, and cannot limit itself to those views of Gospel truth which are chiefly concerned with edification. Certainly; but it does not follow that in teaching any part of the curriculum edification should be excluded, and that the effect should even be negative as regards religion. Everything depends on the tone which is given to the teaching. It is possible to handle themes nearest to the heart of the Gospel in a manner which should not promote faith or religious feeling, and it is equally possible to handle the subjects which lie

farthest from the centre so as to contribute to spiritual results. If the *substance* and the *tone* of the teaching are what they should be, the increase of the student's knowledge may always go hand in hand with growth in the spiritual realm.

How then are we to conceive of the teaching which should fulfil this high aim—which should cause the student to feel that he is breathing a religious atmosphere, should prevent decay of religious emotion, and should increase reverence and love as well as the desire to devote the life to the active service of God? This is the problem before us.

The solution of this problem is not found in refusing to acknowledge any difference between the teaching of the professorial chair and that of the pulpit. Between these two kinds of teaching there are quite important differences. The chair must deal with a wider range of topics; its manner of treating topics which are common is not the same, and the hortatory element, so prominent in preaching, cannot have a large place. The pulpit must not occupy itself with the critical, scientific, and philosophical questions which either form part of the theological curriculum or are so related to it that account must be taken of them.

The tone and character of the instruction

given in the theological school is of the utmost importance in its bearing upon the religious life of the student. It is not meant that instruction should not be thorough, but that it should aim rather at immediate spiritual results. Every theological subject should be dealt with in the most complete manner of which the teacher is capable. Theological instruction should be *scientific* in the fullest sense. The good preacher will be, indeed, scientific in a very real way. He will endeavour to go to the bottom of every theme which he presents, and in the course of his teaching he will seek to compass the entire field of revealed truth, and to set forth each separate doctrine of Scripture in its relations to the other doctrines of God's Word. He will, however, avoid what is technical, and everything will be presented on a level with the intelligence of the ordinary hearer. The scientific process of the professor will be more obvious, and he cannot shun the form and method which belong to academic instruction.

Systematic Theology, *e.g.*, will not only seek to found its several doctrines upon a thorough inductive study of Scripture, but will attempt to justify them, as far as may be done, at the bar of reason, comparing the views which have been taken of these truths by different schools in

different ages. Further, the several doctrines of the Bible can be presented as parts of a system of truth which embraces the main contents of revelation and is self-consistent throughout.

This scientific character of Systematic Theology in the hands of the professor does not imply that the interest sought to be awakened in the mind of the student should be exclusively or predominantly scientific. It means only that the subject is to be handled in a thorough way. The special object in view requires that it should be so handled. It is desired so to discuss the subject as to meet the demands of accurate and profound thought, by at once presenting the most complete statement of Scriptural teaching and of defending this statement against all assaults to which it may be exposed.

In such a mode of handling the doctrines of the Bible there is nothing necessarily hostile to edification, nothing that should tend to beget an unspiritual frame of mind in the student. The discussion may, indeed, be such as to have this tendency, but not on account of its being scientific or thorough. Let the presentation be that of a mind deeply imbued with reverence for divine truth and with love for it, deeply concerned that the student may understand and love that truth and become well furnished for reproducing it in the form appropriate

for general edification, and there will be nothing to threaten the spiritual life of the student in listening to his professor. For we can by no means admit that there is a snare in the very fact that the treatment of Bible doctrine assumes scientific form and makes perhaps severer demands on the thinking powers than it would be proper for the pulpit to do. The more strenuously and earnestly the intellect is employed upon divine truth the more completely should that truth penetrate the spiritual nature, and the nearer should it bring us to the presence of God. The mind, in all its powers, is a divine production, and the fullest exercise of these powers upon the things of God can never—if, indeed, the exercise be humble and believing—lead us away from God. There can, therefore, be no good ground for representing the scientific study of theology as in itself of unspiritual tendency and as constituting an especial danger to the theological student. Rather is it to be desired that in the study of divine truth every faculty of the mind should be summoned to its most perfect exercise, in order that the whole man may be rightly affected and influenced. The intellect is God's as surely as the emotions are His. The soul and "all that is within us" should be engaged in the appropriation

of revealed truth would we rightly "praise His holy name." If the scientific discussion of the truths of Scripture means their most complete discussion—the discussion best fitted to present truth in its totality, in the just relations of part to part and of the entire circle of truth to the whole man, it is evident that true scientific study must be profitable to all who are capable of pursuing it.

A survey of the history of theological instruction and of theological literature would confirm the statement here advanced. The theological teachers who have done most, whether by oral instruction or by their writings, to produce and confirm faith, to promote zeal for the extension of the Kingdom of God, and to stimulate the whole spiritual nature of those who have come under their influence, are those who have set forth the doctrines of the Bible at once in their intellectual and their emotional bearings, with constant regard to the unity and harmony of Scripture. Whether using technical language or not they have been scientific teachers, because they were real teachers. As illustrations we may name, not only Paul, Augustine, Calvin, Owen, Edwards, and the other great systematic theologians, but Bernard, Baxter, Howe, Rutherford, and the great host of writers whose aim has been, as would be said, pre-

dominantly practical. Let us say it outright, then, that every true teacher in this sacred realm must be, in his own way, a scientific teacher.

Is there no risk, then, of the theological professor in his scientific prelections on theology failing to speak to the soul of his students, and to benefit them spiritually while he does his best to realise his scientific ideal? Too certainly there is. This danger would be increased : (*a*) should his doctrine deviate in any important respect from Scripture ; for no teaching, however sincere and however unexceptionable in method, can be entirely wholesome unless it is conformable to the standard of truth ; (*b*) should the aim and concern of the professor be centred upon the scientific element in his treatment of theology more than upon the substance of his doctrine as expressing the mind of God. For while, as already stated, the most perfectly scientific treatment of revealed truth cannot in any measure deprive it of its moral efficacy—nay, will rather increase its efficacy—yet should any aim in the mind of the teacher take precedence of the moral or spiritual aim he will fail to produce the best moral effect upon his students. Should he, notwithstanding his orthodoxy, have his thought too much placed upon the attainment of scientific merit in his presentation of

his high themes, the tendency would inevitably be to awaken in the minds of his students a kind of interest like that which has too large a place in his own. Should he be too much occupied with the scientific idea, they also, so far as he has power as a teacher, will be in sympathy with him. We are not here assuming that the professor is without vital interest in the truth which he handles, or even that his interest in it is weak, but merely that he is more concerned about scientific interests than he ought to be—that he fails to keep the scientific in its due subordination to the moral. If so, his teaching as a spiritual force is correspondingly impaired.

Defective spirituality of every kind in the teacher will so far unfit him for helping, through his teaching, the religious life of his scholars. Should the faith or reverence or love or zeal of the professor be seriously defective, it will be impossible for him, whatever merits his prelections may otherwise possess, to kindle the holy flame in the hearts of his students and make it glow: their hearts will not burn within them while he opens up to them the Scriptures. To attain this result it is not required that he should forget that he is a scientific instructor, and that he should devote himself to direct exhortation; let his

own mind and heart be in full sympathy with his theme and he will communicate his own sentiments—his own spiritual condition—through his prelections.

We thus see how important it is that the theological instructor should further seek to know the mind of God, should learn to present truth in its just relation, and should keep his own heart in the love of God.

What we have said of Systematic Theology is true in a measure of every part of the theological curriculum. In regard to every department of study both matter and spirit of teaching have importance in relation to the religious life of the student.

Let us illustrate, again, in the case of Biblical studies. Never, perhaps, in the history of theological education has more prominence been given to the several parts of Biblical study than at present. And this is certainly well; for the Bible is the great fountain of theology —of divine truth. We Protestants do not regard the Church as an inspired body, and as little do we make the religious consciousness the standard of truth. We steadfastly maintain that no doctrine not found in the Bible can claim to be part of the faith, and that whatsoever doctrines are therein contained should be received by all Christians. Hence

the transcendent importance of true Biblical study.

Biblical study should, of course, be thorough, and it may, when rightly conducted, claim to be scientific no less surely than the study of Systematic Theology. No one whose opinion is of value wishes the study of Scripture to be anything but scientific. To demand in the interests of religion (piety) that scientific methods should be laid aside in the theological school in the study of the inspired Word were ignorance and folly. For, as already said, all true study, whether it employs a scientific nomenclature or not, must be essentially scientific: it must follow a true method of investigation and exposition. The meaning of the Word of God depends to a considerable extent on these Introductory studies. On this matter all schools in Theology are at one. Let it not for a moment be conceded that any true orthodoxy regards Introduction in all that belongs to it with an unfriendly eye.

But, to bring these statements regarding the necessary preliminaries of exposition into connection with our theme, the conducting of theological study in the class-room so as best to minister to the spiritual vitality of the student, there are certain things essentially

necessary—certain things the neglect of which will make the work of the class, not merely of no religious value, but positively hurtful to the soul.

All topics of the nature of Introduction must be regarded as subsidiary to the unfolding of the contents of Scripture—to its faithful interpretation. To determine the meaning of the Word of God, to learn well its lessons, is the end in view; and only by keeping this end steadily before us can we justly claim a place for Introduction in the theological curriculum: otherwise the study of Introduction is little more than a literary exercise.

It must therefore be important that the theological teacher should handle Introduction in due subordination to the study of the actual contents of the Word of God. In Biblical study the main end is, of course, to gain the fullest acquaintance with the teachings of inspiration. The truth of God, as revealed in the Bible, is the material of which theology is constructed, and the instrument which the Christian preacher and pastor will constantly employ; but through that same truth, both during his student course and his labours as a minister, must his own soul be nourished. Consider, then, the effect on the student's spiritual life of concentrating his attention in Biblical

study too much upon those parts of the subject which have value chiefly as opening up the way for the earnest study of the Bible itself. There is here a greater error than a violation of the just proportion between Introduction and Exegesis. For the divine Word is itself thrown into the shade, and that which should be merely first in order of study is made virtually first in importance. Should this mistake be committed, it is hardly possible that both teacher and learner should not incur loss. High above everything else in the whole range of Bible study must be the direct, strenuous exercise of the mind upon the substance of revealed truth. No general charge is here brought against those who conduct Biblical studies in our theological schools of giving a disproportionate prominence to criticism; but at present there may be a considerable danger of so doing. We all know what are the special temptations of the theological teacher at this time arising from certain tendencies in connection with the study of the Bible and certain critical results of which we have heard a great deal. To make my argument clear, it is not necessary to go into any details as to these results.

Should the teacher have adopted what are sometimes, improperly called, critical views, he

is very likely to throw his strength into the elucidation of these. He is very earnest in this task, believing that the Bible cannot rightly be understood—at all events that its message cannot be so vital—unless these views are accepted. For he thinks that traditionalism has so perverted the history of the Bible as greatly to dim its message and impair its religious value. It is not surprising, therefore, that he should insist, in season and out of season, upon what he deems so important. A teacher of this tendency does not usually confine the exposition and defence of his position to Introduction, for when he comes to the treatment of the Text he is apt to have his criticism still in the ascendant—to make it too influential a factor in Exposition. Here, then, is the evil of which I speak; for whether the views presented are right or wrong, they are too much to the front, and the result is that the contents of Scripture are relegated to a secondary place.

But does it not also happen that the teacher who maintains what some call traditional views devotes too large a proportion of his time to the exposition and refutation of the critical theories? We must here speak with caution. It is quite allowable, even necessary, that the professor should make his students

acquainted with the different views and theories as to Scripture which are advocated by scholars: these are part of the history of Biblical study of which the theological student cannot remain entirely ignorant. Very necessary is it to show the weakness of the evidence by which certain theories are supported, as also their bearing upon the whole question of the inspiration and authority of Scripture. But is it not possible for the orthodox teacher to give too much of his attention to theories which may soon pass away or undergo serious modification? Does not this often happen? Is it profitable to allow the critics, *e.g.*, as to the existence of E, J, P, and R to dictate to us the *form* which our labours in Introduction should assume, and that we, as it were, should be led a dance after them? Literature must, indeed, deal quite in detail with all such questions as those referred to, but it is surely wise to reserve the major part of the time which the student can devote to Biblical studies to direct dealing with the meaning of the sacred text. What is said applies equally to Old Testament and New Testament studies. At present the field of battle is especially the Old Testament: some time ago it was the New Testament. In the case of both Introduction has been converted very much into Apologetics

by the supposed necessity of counter-arguing in great detail opinions and theories of a semi-sceptical nature.

Is not, then, the great prominence given to Apologetic Introduction, by limiting the time and strength which might otherwise be given to the study of the Word, unfavourable to the religious life of the student? The result may not be to suggest and strengthen doubt, the Apologetic may have a measure of utility; but is this sufficient compensation for the serious abridgment of time for direct dealing with the inspired Word? What is needed above all else to confirm our faith in the truth and divinity of Scripture is to have the mind filled with it—saturated with it. Something higher is sought than mere avoidance of the pedantry which prides itself in an intimate acquaintance with the latest forms of criticism, often sceptical.

One cannot be said, indeed, to have really entered into Biblical studies unless he has sought to deal thoroughly with the contents of Scripture. Everything else is merely preparatory to the main task. He who has the most intimate knowledge of all the theories regarding the composition of the Old Testament and the New continues in the outer court of the temple unless he has in faith

and love kept his mind in closest contact with words which God has spoken.

It is hardly necessary to show that the teaching which calls in question the truthfulness of any writer of Scripture impairs the authority of Scripture, and tends to the religious injury of the student. I am not referring to statements of a historical kind made on imperfect knowledge though in good faith, but to statements which the writer must have known to be false if they are so. Erroneous statements of the former kind affect the doctrine of inspiration as to the extent of its guarantee, but statements of the latter kind are obviously not consistent with inspiration in any true sense at all. A writer who takes liberties with truth cannot be directed by the Spirit of God at all. God is a God of truth, and nothing can be more abhorrent than the idea that any one speaking under special divine direction should utter what he knows to be false. The question whether the writers of the Bible are strictly veracious cannot be an open question at all. The fundamental inquiry is whether the Bible is a revelation from God; for if it is such criticism cannot raise the question of the truthfulness of those commissioned by God to speak in His name. "Let God be true but

every man a liar." We have already tried to say emphatically that the rights of criticism must be fully admitted. No person who understands the scope and purpose of criticism can doubt that it is legitimately applied to Scripture.

As soon as we recognise the fact that God has condescended to use *man* as His instrument in the delivery of His truth, the validity of inquiry as to the characteristics of a writer, the time and place of his writing, his special object, the history of the writing produced, &c., are seen to be proper and useful. This is so because Scripture, as we say, contains a *human* element. But it is matter of much regret that some critics, on the ground that the Bible is written by man and exhibits human characteristics, proceed with their work as if it were merely human and not divine as well. We are thrown off our guard, perhaps, by the explicit statement that the Book is both human and divine: our orthodoxy is disarmed, as it were, by free admission of the two elements in the Bible, and then we are asked to follow a critical process which is not restrained in the least by the fact that the critic is dealing with a book which is divine throughout as it is human throughout. Unquestionably criticism should take cognizance of this fact.

The true and reverent teacher well knows, in regard to his students, that their reverence for Scripture, confidence in it, power to extract spiritual nourishment from it, and to use it as a mighty weapon in the pulpit, depend infinitely more on their hearing God speak through it than upon any aid which criticism can give towards its elucidation.

I do not here propose to discuss theories of inspiration, but if we believe that holy men spake as they were moved by the Holy Ghost, we would require to have very certain evidence that any statement of the Bible needs correction before we venture any hint or suggestion to that effect. Could we separate in any way the human from the divine element, so that our criticism might apply to the work of the writer only, the ordinary rights of criticism might not need restriction; but if the divine and human in Scripture so interpenetrate that mechanical separation is impossible, then clearly a reverent caution will become the critic. In determining the true text of Scripture the ordinary rules of textual criticism are to be applied: once we have ascertained what the inspired penman wrote, the exegete should remember that he is dealing with the Word of God. Hence, again, the responsibility laid upon the theological teacher so to handle Scripture

as to honour its true Author and to promote veneration for the Word of God. We cannot err in this respect if we take Christ as our model; for we cannot for a moment concede that any advance made by true criticism has made the Lord's way of referring to Scripture less an example to us.

A matter closely connected with the spiritual profit of students is that the criticism and interpretation of Scripture should not be governed by any philosophical theory. This remark applies, indeed, rather to Exposition than to Introduction. Scripture must be allowed, without any strain put upon it, to express its own thoughts. It must not be stretched upon the Procrustean bed of any philosophy, whether sound or unsound. It need scarcely be said that both in Dogmatics and Exegetics philosophy has often been allowed a place to which it is not entitled, and not least by a certain school which boasts its entire freedom from metaphysics. The teacher and student must both sit with simplicity of heart as at the feet of the Lord.

Finally, the entire spiritual condition of the teacher will necessarily affect his prelections—his work in every part of it—and hence it becomes a matter of exceeding importance in its bearing upon the religious life of his students.

The spiritual estate of the preacher, as all admit, is an important element in his success. He may preach sound doctrine with the utmost ability, and yet, through defective spirituality, his testimony to the Gospel may be largely robbed of power. If his words come from a heart "filled with the Holy Ghost and with power" the soul of his hearers responds to the unction of his speech. Not otherwise is it in the relation which is now before our minds—that of the theological professor and his students. As in the case of the preacher, a spiritual relation is established between speaker and hearer, and every utterance, every lecture, has necessarily some religious result for better or worse. In some respects, indeed, the professor has an advantage over the preacher so far as the exercise of spiritual influence is concerned. He has an audience of exceptional intelligence, responsive above most audiences to spiritual truth, and, in most cases, favourably disposed towards their instructor. The professor has thus great opportunity for helping the religious life of his students. How immensely important, then, that he should be able to take full advantage of the position which he occupies, and, by the divine blessing, contribute to strengthen and elevate the spiritual condition of those whose life and speech must tell so much upon the

highest welfare—the everlasting destiny—of so many.

Not for a moment let the idea be entertained that an earnest desire on the professor's part to touch the soul of his students in his daily work implies something inferior in his work on its academic side—a partial dereliction of his proper function in order to fulfil that of the preacher. He need not handle his theme with less ability, or learning, or thoroughness: what is required is that all the matter he presents should take tone and colour from a mind humble, believing, and earnest, governed by the Spirit of God and anxious to help the spiritual life of his class while he communicates the knowledge proper to his department.

It is surely possible that every meeting of a theological class should carry with it for both professor and students a distinctly religious meaning and purpose: thus might we hope that by the divine blessing there would be no chilling of the religious nature in the class-room, but rather constant growth in faith and love.

THE DIVINE FOUNDATION OF THE LORD'S DAY

THE DIVINE FOUNDATION OF THE LORD'S DAY*

I HAVE been asked to say something upon the Divine Foundation of the Sabbath. In regard to this subject I may say that legislation in protection of the Sabbath has its own value, and is not to be despised or spoken against. Some maintain that the Sabbath, being a spiritual or moral institution, ought not to be bolstered up by legislation of any kind, but that the observance of it should be left entirely to the religious sentiment of the community. Were I arguing this subject at length, I would seek to show that the sentiments of a Christian community will necessarily, in many ways, affect legislation. A community has a common life, and the fundamental convictions of any community must at length necessarily influence and find expression in its

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laws. I entirely agree with the sentiment that what we should appeal to in this matter of the Sabbath is above all the religious convictions of the people. If these are right, our position is strong; and notwithstanding any temporary advantage that may be gained, or seem to be gained, over us, the contest will at last be decided in our favour.

If we can truly say, "The Lord is on our side," we can add, "We will not fear; what can man do unto us?" It is a great thing to be found upon the Lord's side.

In proceeding to make a few statements upon this subject—the Divine Foundation of the Sabbath—my first point is, that the Sabbath was certainly a part of the Jewish economy. This is a position which I think has not been questioned by any one, certainly by none of our friends, and so far as I know, by none of our opponents. The Sabbath, I say, was a part of the Jewish economy. It is entrenched in the heart of the Decalogue, which is the fundamental law for the Jew, and for all men. It was made in a special sense the sign of the covenant between God and His ancient people. It is so referred to repeatedly in the Pentateuch, and very impressively by Nehemiah, by Isaiah at least twice, viz., in the fifty-sixth and fifty-eighth

chapters, and by Ezekiel in the twentieth chapter. The prophets, moreover, say a great deal about the importance of Sabbath observance, and their way of speaking about it seems to place it in a different category from those ordinances and institutions which were purely ceremonial. But, inasmuch as this point is not one under dispute, I merely mention it as preliminary to other points that I wish to bring forward. Our first position, then, is, that the Sabbath, beyond all question, was a part—a most important part, a central part—of the Jewish economy.

But, further, the Sabbath, as revealed to us in the Old Testament Scriptures, is much more than a part of Judaism. The Scripture narrative itself plainly decides that point. After the six days of creation, God "rested on the seventh day," and "blessed the seventh day and sanctified it." Now this is, as you are aware, two thousand five hundred years, according to the most limited chronology, before the Jewish institutions were established. This blessing and sanctifying of the Sabbath takes place before nations are formed, when the population of the earth consists of the first man and the first woman. The Sabbath, therefore, was given at the beginning, and it was given—I shall afterwards refer to this more particularly

—to commemorate an event, a fact, which has no greater significance for the Jews than it has for other peoples; it was given to commemorate God's creation work. He created the world in six days; He rested upon the Sabbath day. This, then, is the second point. No person who accepts the Bible as historically true will dispute these two positions that have been laid down —the first, that the Sabbath was a part of Judaism; the second, that it has wider relations and wider scope, as signified in the Old Testament.

But we now advance to a third position, as to which issue will be taken with us. Many deny that under the New Testament we have anything to do with the Sabbath in any form. This is a position which it behooves us carefully to examine and upon which we should have a distinct opinion; because, if there is misgiving here, if there is doubt in our minds about the divine authority of the sacred day—call it the Sabbath day, the Christian Sabbath, or the Lord's Day, call it what you will—if there is any doubt about the distinct divine authority of it, the Sabbath will not be preserved to us simply on account of its physical benefits. The Sabbath, as we all believe, has immense economic value, immense sanitary importance, and certainly no adequate discussion of this subject would over-

look these facts; but we do not know the strength of the forces that are against us—the power of avarice and the power of pleasure—unless we recognise that considerations such as these would be quite overborne, apart from a clear conviction that we have divine authority for keeping holy one day to the Lord. It is this position that I would like very briefly to support. I can, of course, do little more than bring forward heads, so to speak, main propositions, because there is not time within the limits necessarily prescribed to this address for an adequate development of the subject.

There are weighty considerations, then, in support of the position that the Sabbath was instituted for all nations and for all time. Some of the principal arguments in support of this view I shall now seek to adduce.

The first is, that the weekly Sabbath, as already said, was instituted at the beginning. Now, I am quite aware of what is said by Dr. Paley and other theologians, that the passage read to-day from the second chapter of Genesis does not institute the Sabbath, but simply notices a historical fact which, many centuries after, became the basis of Sabbath legislation. This exegesis is entirely unnatural. The statement is, that the Lord rested on the seventh day, and that He blessed and sanctified it. And

why did He sanctify it? To commemorate His work of creation. Then why, if the Sabbath commemorates God's work of creation, should the institution of it be held in abeyance until at least twenty-five centuries had passed? Is that probable? It is not in accordance with the plain meaning of the words, and it has every consideration against it. I dismiss that view, therefore, as untenable and unnatural. I may notice, further, as showing that the Sabbath was instituted before Sinai, that, as recorded in the sixteenth chapter of Exodus, when the manna first came, no manna fell upon the Sabbath day, and Moses instructed the people in regard to that fact, telling them what to do on the day preceding, and forbidding them to go out to seek manna on the Sabbath of the Lord. Now this shows, does it not, that the Sabbath was in existence before Sinai. The decalogue, recorded in the twentieth chapter of Exodus, was not yet spoken from amidst the thunderings and lightnings of the mount.

A second consideration is this: The Sabbath law was enshrined in the very heart of the decalogue. It is the fourth of the ten words or commands. Mark this, that the decalogue, the ten words, is the centre of the whole Jewish legislation, and confessedly every other

part of it (should you except the fourth commandment) related to what is moral and of permanent obligation — not judicial, not ceremonial, but distinctly moral. The first, second, third, fifth, sixth, seventh, eighth, ninth, tenth commandments are moral in their nature. Is it probable, then, that the fourth belongs to a different category? Is it a probable thing, I might almost say a conceivable thing, that an institution which is not moral, which is purely positive and ceremonial, to be abolished when Judaism comes to an end, should find its way into the heart of the decalogue? This is an argument for the perpetuity of the Sabbath that has never been fairly met. People have said to me, even in Toronto, during our recent street-car contest—people that were with us, that fought with us: "You must be careful how you seek to put the Christian day of rest on the ground of the commandment. That is not very safe. We would advise you to bring to the front labour arguments and social arguments, which are undoubtedly good: but in regard to this theological argument—this argument, from the decalogue—we have very serious doubts about it." I am quite aware that when we come to discuss the question of transference, as I may call it, of this ordinance from the Old Testament to the New Testament,

there are difficulties, there are points which require to be carefully stated; but as to the great, broad, obvious fact of a Sabbath law given to commemorate creation, which has authority for the whole race and for all times, there cannot be reasonable doubt; and I should decline to accept any interpretation of the decalogue which would degrade the fourth commandment to the place of a mere provincial statute.

The next argument is the great importance which the Old Testament prophets uniformly assigned to this day—the great importance in comparison with what is purely ceremonial. Keeping the Sabbath is joined with reverencing the sanctuary, as a fundamental thing in worship. Isaiah, for example, both in the fifty-sixth chapter and in the fifty-eighth, attaches the greatest importance to the Sabbath. Hear his language: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou

delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth." Again I say, it is extremely improbable that an institution which was purely ceremonial should be singled out by Isaiah—Isaiah, who, in some passages, seems almost to scorn ritual—to be spoken of after this fashion, if it were a purely ceremonial and temporary institution.

But now we come to notice the main arguments employed against our view of the Sabbath; and I want to state them fairly, and just as strongly as our opponents, if I may use the word, would wish to state them. These say to us: "All your deductions from the Old Testament—from the Edenic institution of the Sabbath, from the fact that the Sabbath law is in the decalogue, that the prophets speak so highly of it, that it constitutes the bond of the covenant, must not override the plain teaching of the New Testament that the Sabbath is obsolete." Largely, no doubt, by the New Testament must this question be decided. There is no person associated with us in this movement who does not defer to the New Testament, who does not accept, I may say, every word of the New Testament as authoritative; and if the Lord says, or if His Apostles say, that the Sabbath is

obsolete, and that we have no day to take its place under the New Testament economy, we shall, with entire submission, accept the teaching of our divine Master, or of His inspired servants. I do not think that the New Testament does thus teach. Just for a moment consider the position that our Lord and Master occupied, and you will see that He is for us, not against us. And if the critics, higher or lower, tell me that the Lord's knowledge was limited, that He thought and spoke as a Jew about all ceremonial matters, and that we must not refer to His words when there is any question of strict exegesis to be considered —I must, with great decision, though with great humility, put myself by the side of the Lord rather than by the side of the critics. Yes, I say that when any question respecting the authority of the Old Testament or its institutions comes up, I want to be found upon the Lord's side; and I will believe that His knowledge was not simply adequate to the revelation of spiritual truth, but was infallible in every part of His teaching. What, then, does he say about the Sabbath? We all know that our Lord was severely blamed and censured by the Pharisees for what He did upon the Sabbath day. He cleansed lepers upon the Sabbath day; He healed the sick upon the

Sabbath; He restored a withered limb upon the Sabbath; when His disciples were censured because they rubbed ears of corn, and did eat them on the Sabbath day, He vindicated them by reference to the Old Testament itself. But when our Lord was vindicating Himself, and vindicating His Apostles, He has not said, either directly or inferentially, that the Sabbath was to come to an end, or that the keeping of it was of little importance. Suppose, now, that the view which I am arguing against were the right view. Would it not have been most natural for Him to have said that this Sabbath institution was about to terminate, that it never had any character but that of a positive institution, and that they were attaching far too much value to it altogether? But our blessed Lord does not say that. He says that the Sabbath was "made for man, and not man for the Sabbath." He means: Do not add to the Sabbath law; do not fence it round about with restrictions which have no divine authority; take it as it is. And if I, the Son of man, the divine man, free this holy institution from all Pharisaical additions and accretions, I have surely authority to do so. "Therefore, the Son of man is Lord also of the Sabbath." These words of our Master, so far from suggesting that the Sabbath was temporary and Jewish,

by fair implication, if not by direct statement, are proof that the Sabbath is not Jewish, and that it is permanent. It was "made for man." Our Lord does not say it was made for the Jew; for He is the Son of man, not the Son of the Jew. It was "made for man," proclaimed in the beginning to commemorate an event in which all are equally interested, and for the benefit of all: "Therefore, the Son of man," the divine representative of the human race, "is Lord also of the Sabbath." Is there anything here that states the abrogation of the Sabbath, or even looks in that direction? Distinctly the contrary.

But it is the Apostle Paul whom those who differ from us chiefly rely upon. There are three passages in the Apostle Paul's writings that are held to be proof positive that we have no authority for the observance of a Sabbath under the New Testament dispensation; and so good a man and so good an expositor as Dean Alford, commenting upon the last of these three passages, says that it is inconsistent with any form of a Sabbath under the New Testament dispensation.

An expositor, not less able nor scholarly, the Bishop of Gloucester and Bristol, states that this declaration of Alford cannot be substantiated. I think he has good ground for

saying that; but I shall read to you the three passages. The first is Romans xiv. 5: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." If you think you should keep the Sabbath, do it. If I think there is no obligation upon me to keep the Sabbath, I am free. Thus the words are interpreted by many. Now, if any one will read the context of these words, he will see that what the Apostle is speaking about is the general question of observing the Jewish law, as insisted on by the Judaising party in the Church. The reference to meats and drinks, &c., clearly shows that it is so. But our ground is that the Lord's day, of which we are presently to speak, has in reality taken the place of the Sabbath—is, indeed, the Christian Sabbath; and should any one now insist that *we* should observe not only the Lord's day, but the seventh-day Sabbath as well, we should have to assert the Christian's liberty as the Apostle does. If any man in Toronto, Jew or Gentile, should say, "You must rest upon the seventh day, you must keep the Sabbath on the very day on which it was kept before the coming of Christ"—thus refusing to distinguish between what is moral and permanent in the commandment, and what is positive and

temporary—the words of the Apostle are the charter of our freedom. The Son of man—the Lord of the Sabbath—has authority to make the first day of the week the day of rest, in place of the seventh, and the question is, whether He has done so or not. It may well be that He has re-established the sacred day on a still broader basis, and with added significance; if so, the Old Testament day is not binding, though the institution remains and is invested with new glory.

The same explanation is to be given in the other two passages. The next of these is Gal. iv. 10, 11: "Ye observe days, and months, and times and years. I am afraid of you, lest I have bestowed upon you labour in vain." That is, You are steeped in ceremonialism; you have not yet comprehended the fact that Judaism has matured and passed into Christianity; you wish to place Christians under Jewish restrictions. I am afraid you have not rightly understood the Gospel. That is what the Apostle says, and you cannot legitimately make more than this out of his statement. The Jewish faction or party in the early Church insisted that every one should enter the Church through the Synagogue, and that Judaism, in all its main parts, should be incorporated with Christianity. That position

the Apostle fights against, and will by no means allow.

The last of these passages is thought to be the strongest of all against the observance of a Sabbath under the new dispensation. It is Col. ii. 16. To show the connection I read from verse 14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." In the Christian dispensation at large, of which the Lord's day is part, we have the substance of which the Jewish Sabbath and the other things named were a shadow. All that was peculiar to Judaism has passed away, and so far as the Sabbath, incorporated into Judaism, had taken on Jewish characteristics, it had passed away. All restrictions imposed by Jewish and Pharisaical custom have passed away. And what is more, the first day of the week has become the holy day in place of the seventh.

But now I must come, and very briefly, to

notice the institution of the Lord's day; and the position that I wish to take—the position which I think gives unity to the statements of the Old Testament and the New Testament, is: that the Lord's day has become heir to the Sabbath—call it the Jewish Sabbath or the Old Testament Sabbath, as you will. In sanctioning the principle of one day in seven consecrated to the Lord, the New Testament continues that ordinance, while it gives it a still higher character, as commemorating not not only God's creation work, but His redemption work, and the resurrection of our blessed Saviour from the grave. It cannot be said that under this new dispensation that day of holy rest whose heavenly light first fell upon Eden has passed away, and that we have nothing but toil and unbroken secularity under the new dispensation. Can you believe, my Christian friends, that we have no day of rest and worship under this better economy? Can you believe that the muck-rake must be constantly in your hand, the crown that is above you never steadfastly regarded? Has one of the most blessed elements of the Old Dispensation passed away, while nothing equal or better has taken its place? If the New Testament had said not a word about it, I should not have believed that; but the New

Testament is not silent. The Lord's day is the heir-at-law to the Old Testament Sabbath, and perpetuates all that is distinctive and most important in the Sabbath of the Old Dispensation.

Well, what is our proof for the Lord's day? Will you allow me to introduce this by stating that there are three views regarding the foundation of the Lord's day, or Christian Sabbath. The first is that the Christian Sabbath is the same institution as the Sabbath of the Old Testament. It has its foundation in the fourth commandment. A second view is that we may not appeal to the Old Testament in support of a Sabbath under the new economy, but we have good authority in the New Testament for observing the Lord's day. And the third view is that the observance of the first day of the week as a sacred day rests merely on ecclesiastical authority; it is a good and valuable institution, helpful to the cultivation of spiritual life, but it cannot plead the direct sanction either of the Lord or of His Apostles. The Church, however, has power to decree such a day, and it should be observed. For myself, I accept the first view, if it is correctly stated. A large number of Christian scholars, no doubt, prefer the middle position, that the Lord's day, or Christian Sabbath, rests purely upon New

Testament ground. I believe that the Lord's day is so related to the Old Testament Sabbath that we are not restricted to the New Testament for proof of the Weekly Rest. If the Old Testament testifies to the universality and perpetuity of the Sabbath, and the New Testament teaches that the observance of the seventh day is no longer binding, the inference is clear that the first day of the week has become heir to the seventh.

Having accomplished the great redemption, the Lord rose upon the first day of the week, and the glorious event becomes the basis of our New Testament sacred day. On the evening of His resurrection day the Lord appears to the assembled disciples and says, "Peace be unto you." And eight days after He again is in their midst with the same salutation. Thus does He mark the day with honour, and not obscurely hint that it had received a special consecration. It is highly probable—though there are some critical considerations to be adjusted here—that Pentecost occurred upon the first day of the week. It depends upon whether the Lord's last passover was observed at the usual time or a day earlier. In the Acts of the Apostles xx. 7, we read that "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to

depart on the morrow." Then the same Apostle thus instructs the Corinthians: "Upon the first day of the week let every one of you lay by him in store, that there be no gathering when I come" (1 Cor. xvi. 2). There is little doubt that the "coming together in the church" to observe the Lord's Supper (1 Cor. xi. 18) was on the same day. And lastly, the Apostle John tells us in Rev. i. 10 that he "was in the Spirit on the Lord's day."

Here, then, as a matter of fact, you have, in apostolic times and under apostolic sanction, a day set apart, and a distinctive character given to it for a distinctive purpose; and this day has been observed by the Church of Christ from the Lord's resurrection till the present time. All true disciples love that day. I trust we love it. I trust many in Toronto and Ontario love it, and are prepared to resist with all their might every encroachment on the Lord's day. Toronto has seemed to go against us in our efforts to preserve a quiet Sabbath, though the true voice of Toronto, we think, was smothered. In any case, we make our appeal to the whole people of Ontario. I love Toronto; I speak highly of its moral and religious character as compared with other cities; but does not every one know that the elements hostile to the Sabbath, and all of sacredness that it represents, are more strongly represented in our cities than in the country at

large? It is not for Toronto, Hamilton, St. Catharines, or any city or locality to determine what the Lord's day should be in Canada. Viewing the day as a public institution, it is for the people at large to speak upon that subject. That localities and corporations should have special legislation relaxing the character of the day is entirely wrong. The day is of inestimable value to every class, and has the sanction of divine authority. It is of utmost importance that our province and country should appreciate the issue which is at stake. It is not to laws in support of the Sabbath that we chiefly trust for regulating the sentiments of the community. But legislation has its own place and value. We seek no legislation to compel men to worship, or to perform any sacred duty. God cannot be honoured by any service except it springs from the heart. But that the rest and quiet of the Lord's day as a public institution should be protected by law is surely necessary and right. Is not this the judgment of the people of Ontario? Will Ontario permit avarice and irreligion to rob it of its Sabbath?

THE UNION OF THE CHRISTIAN CHURCHES

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CHRISTIAN union may exist in large measure apart from the union of ecclesiastical denominations. In many important lines of Christian service we have, among the children of the Reformation, a great deal of valuable co-operation, while they remain separate in Church connexion. In Bible and Tract Societies, in the Evangelical Alliance, in city missions, in the maintenance of asylums and homes under distinctly religious auspices, and in many other forms of religious effort, we have united action among the members of our evangelical Churches. And this is well. It gratifies every Christian heart to see that co-operation of this description increases; nor is there ground for imagining that any risk attends such union in doing good. No indifference to any part of revealed truth has ensued, while common duty has been more effectually performed and brotherly love has been promoted.

Yet many Christian people strongly feel that union in a more perfect form should exist among the disciples of Christ, and that so long as we are organised in separate Churches we have not in its entirety the oneness for which our Lord prayed. This feeling or conviction is doubtless prevalent, and not least among those who are most active in the service of Christ and most earnest in seeking the full establishment of His Kingdom.

In several countries incorporate unions of Churches have taken place, and the good results have strengthened the desire to see union, or reunion, on a more comprehensive scale. Amongst the manifestations of this desire may be noted the attempts which are at present being made in India, China, and Japan to unify the work of various missionary societies, and thus obviate the reproduction in these countries of the divisions which exist in the home lands. We also hear a good deal about federation of Churches as preparatory to a more complete union, and as, in itself, a distinct recognition of the Church standing of the denominations which might enter into such a combination. In England there is an alliance for certain purposes of what are called the Free Churches: another testimony to the strong desire which widely exists for closer fellowship and fuller co-operation

among those who hold, in substance, the one faith.

Very few, indeed, will deny that the union of Churches is desirable. It will be admitted that the ideal of the Church of Christ is that of a body in which there is no division, inward or outward, and in which every member is helpful to every other member. There is nothing in Scripture which contemplates as legitimate or necessary a divided state of the Church, such as we are familiar with. Everywhere in the Word of God the Church is one body—one in spirit and one in fellowship. All believers are fully enfranchised in this one body. And if the Church is the body of Christ, how could it be otherwise? "There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism: one God and Father of all, who is above all, and through all, and in you all." "For as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ." It thus becomes foolish and sinful to say, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."

In the deepest sense all believers, whether they belong to the same visible organisation or not, are, of course, one with Christ and one with each other. But the fact that a real

spiritual unity exists among all true Christians is no valid reason why division in the visible Church should be a matter of little moment. The spiritual unity should represent and complete itself in visible form, and were it perfect would undoubtedly do so. What good reason can be given why those who are one in the Lord, being all partakers of the new life which He imparts, should be formed into communities which are not in perfect fellowship with one another, nay, in some instances, are rivals, or even, in a measure, antagonists? The question is not one touching a great world-wide organisation, governed from one centre, by synod or conference or bishop; it is that of a body every part of which should be recognised as in full communion with the whole, and in which there should be no rival denominations on the same territory.

Let there be no indiscriminate condemnation of the disruptions and secessions which Church history records. In some instances these have been necessary in order to preserve the life of the Church, the purity of her doctrine, or the charter of her freedom. Some of the best and noblest of men have been forced into the position of leaders in division. How could Luther and the Reformers have made terms with Rome without compromising the Gospel?

And how could they, when separated from Rome, have discharged their duty towards their followers and towards the truth of God without organising for the dispensation of word and ordinances? Our censure in such a case must fall upon those whose unfaithfulness made separation necessary. The position we have taken involves no condemnation either of the Reformers or of those who, in later times, have been compelled in the interests of truth and righteousness to divide Protestant communions. But to say this is very different from saying that divisions in the visible Church are not in themselves an evil, and that visible union is of little concern provided we have union in the spirit. When the necessity for division ceases, the sooner union is restored the better.

One often hears the existence of a variety of Churches argued for on the ground that they are suited to the diversities, not only in creed, but in mental constitution, which are everywhere found. All classes of persons can thus select their communion according to the type of religious life or Church service which they prefer—a communion in harmony with their taste and temperament, and best fitted, therefore, to promote their edification. The several denominations, being thus more homo-

geneous, secure a fuller and happier fellowship among their respective adherents and greater efficiency in service than would be possible in one comprehensive communion. This variety of Churches, it is said, finds its analogue in the variety of members in the human body, or in the different arms and regiments in an army.

If this view is correct, it is singular that the New Testament does not suggest or recognise it in any place. Everywhere the Church is the company of the faithful, the followers of the Lord. In the Church of Christ all distinctions of age, sex, social position, nationality are forgotten. Not a hint as to forming distinct communions to accommodate diversities in doctrine, temperament, or rank in society. All believers are equally enfranchised, all legitimate varieties have their place in the Christian fold; and it is the union in the one Church of these varieties in gift, culture, rank, temperament, &c., which makes the Church the body of Christ. False doctrine has no place in the Church, nor immorality, nor worldliness, nor self-will, nor social precedence; but all psychological, educational, social varieties have full recognition in this holy brotherhood. The idea of "hiving" persons in separate communions, according to such diversities, finds no support in either Old Testament or New, and is alien to the genius of

Christianity. It cannot be that the Church's Head assigns to one denomination of His followers the duty of emphasising the sovereignty of God, to another the duty of maintaining the freedom of man; appoints one communion to minister to the intellect in the clear apprehension of religious truth, another to pursue the cultivation of the affections; one to adapt its public services to the cultivated and refined, another to study the edification of the rude and illiterate; one to enforce the doctrine of salvation by grace, through faith, another to declare the necessity of good works. Every Church should set forth, in due proportion, all the elements of divine truth—should "keep back nothing that is profitable" to any class of persons. No Church should aim at less than "declaring the whole counsel of God." The rich and the poor, the old and the young, the intellectual and the emotional should all equally find their spiritual home in the Church of God; and for any denomination deliberately to say that it proposes to attend to parts of the work which the Lord entrusted to His followers is exceedingly like proclaiming itself to be something less than the Church of Christ. In certain circumstances a Church may, indeed, find that duty demands the emphasising of some special aspect

of truth, or the directing of its efforts very specially towards a certain class of the population, but if it is organised under any narrower view than the discharge of the whole work committed to the Christian Church its aim must be pronounced essentially defective. Is there, we may ask, any branch of the Church among us which is willing to confess that it proposes to accomplish only a part of the Church's office and to leave the rest to other Churches? This plea for denominationalism—that the Churches can divide the work among them—must be abandoned.

Experience seems to have confirmed the views above expressed as to the benefits of union. In the instances which have occurred in Britain and her colonies the results have certainly been good: resources are economised, unseemly competitions ended, and zeal for the propagation of the Gospel increased; and there is no evidence that the Church has deteriorated in purity of teaching or life.

But there are, without doubt, certain conditions under which alone true union of Churches is possible — under which alone it should be sought or desired. Under present conditions a union which should embrace all Christendom is neither possible nor desirable. The present duty of those who long to see

all division healed is to labour and pray that these conditions may be changed.

I. Unity in holding the great doctrines of the Christian faith is an indispensable condition of true union. This is too obvious to require proof. The only question is as to what these doctrines or truths are. Evidently the statement of credenda deemed essential must not be so detailed as to make union, under any conditions which may be reasonably hoped for, impossible. The Apostle John says: "Try the spirits whether they be of God. . . . Hereby know we the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God"; and of those who deny this truth he says: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed." Manifestly, therefore, there can be no Church union should any of the parties proposing to unite deny this truth—that a divine-human Redeemer has come. But is the acceptance of this great doctrine a sufficient foundation for the union of Churches? The Apostle does not expressly say that this doctrine is the adequate creed of the Church; but we can hardly err in supposing that he regards the genuine belief of it as sufficient evidence that a man is essentially sound in

the faith and entitled to the confidence of the Church. One who sincerely believes in a divine-human Redeemer will hardly entertain serious error in regard to any great element of the Christian faith. The true conception of the Lord's Person carries in it the Scriptural teaching as to His prophetical, priestly, and kingly offices—as to sin, from which He came to deliver us, as to regeneration, holiness, eternal life. All that is most important in the work and office of the Christian Church may also be unfolded from this central truth of the Person of Christ. To attempt, however, to give, in an off-hand way, a list of the truths which may surely be deduced from the true idea of the Lord's Person would be too presumptuous: nevertheless such statements as those of John should be taken into account by all who would deal with the important question as to the formulation of a doctrinal basis for the reunion of the Churches. Such basis cannot contain less than the New Testament shows to be involved in true faith upon the Son of God and a true conception of the duties of the Christian life.

But it must be borne in mind that deductions may be made—and correctly made—from the great central truths of the Christian system which should not be added to the necessary

Ecumenical creed. This is not to say that these more remote deductions are without value. Nothing either expressly taught in Scripture or legitimately inferred from its teachings is without its measure of value; but there are evidently certain limits to the doctrinal confession which may properly be required either of the ordinary Church member or of the accredited teacher. Of this important matter we cannot here say more.

II. Such measure of agreement as to the constitution and functions of the Church as to admit of efficient co-operation in the work of the Church is another condition of union. A union which should weaken the Church in executing her commission to "make disciples of all nations" would not be a blessing to her or to the world.

III. The existence of a free, spiritual life in the Churches proposing to come together is an essential condition of a true and fruitful union. This condition lies as near to the heart of the question as does agreement in the faith; the two things may not indeed be separated. Orthodoxy is never lightly spoken of by thoughtful believers, for "as a man thinketh in his heart so is he"; but a mere profession of doctrine, however scriptural, is not orthodoxy. The Holy Spirit alone can produce right

thinking about God and Christ. "No man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. xii. 3). The Christian heart alone can, in any vital sense, hold fast the truths of the Gospel. Any movement towards the union of Christendom which the Christian mind can regard with satisfaction must be truly spiritual, having the glory of God as its supreme aim. The aggregation of dead material, under the outward form of a Church, would be of no service to humanity and would bring no honour to the Church's Head.

IV. Union of Churches, in order to result well, must grow out of mutual esteem and affection. If the preceding conditions are fulfilled, these sentiments cannot be wholly wanting. Those who believe in Christ and are governed by the Spirit of God must, if they know each other, cherish brotherly love; though it is matter for regret that, through want of intercourse, brotherly love is often imperfectly developed as between Churches.

This question of union will, we think, press itself more and more upon the attention of Christian people. The present relations of Churches cannot be regarded as satisfactory, and should not be acquiesced in as final. May the Spirit of God so lead us all that truth and love shall go hand in hand, and both shall be magnified in healing the breaches of Zion!

THE SERVICE OF THE ALLIANCE OF THE REFORMED CHURCHES TO CHRISTIAN DOCTRINE AND FELLOWSHIP

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THE invitation to hold this Eighth Council of the Alliance of the Reformed Churches in Liverpool was presented by the Revs. Messrs. Hutton and Watson to the Council which met in Washington, in 1899. Very cordially was the invitation accepted; for the Council was not ignorant of the fact, that Liverpool had not merely the distinction of being one of the greatest commercial cities of the world, but had a religious history which, though not predominantly Presbyterian, was of especial interest. At various times Liverpool has had an influential voice in the councils of the British Empire. It is pleasant for a body such as this Alliance to remember that Liverpool was the birthplace of a great Association with aims akin to our own, and with an honourable and useful history, the Evangelical Alliance.

We who come from the other side of the Atlantic (I may say this specially in their name) are well pleased to find ourselves in Liverpool.

The Alliance of the Reformed Churches holding the Presbyterian System was formed in London in 1875, and its first Council was held in Edinburgh in 1877. The twenty-seven years of its history have abundantly justified its formation. It may not have accomplished all that some of its founders anticipated, but it has at least brought the many sections of the Reformed Churches into closer relations with each other than had previously existed or even seemed possible. These Churches know one another much better than they did, and their sympathies with one another are warmer. They are now more fully conscious of having a common life and common interests. In an important sense and in a considerable measure they are unified through the Alliance.

The increase of sympathy and brotherly love which has resulted from the meetings of the Council, and the more frequent meetings of its Eastern and Western Sections, is in itself a real blessing; and were there nothing else to the credit of the Alliance, its existence would certainly not have been in vain. But the Alliance has given practical expression to its

sympathy with two very interesting and struggling Churches, it has strongly raised its voice in favour of arbitration in place of the sword, and it has striven to stop the sale of firearms and ardent spirits by great Christian nations to uncivilised or semi-civilised communities. It has sought to concentrate and direct, in support of justice and humanity, the moral influence of the many Churches which it represents.

The Alliance will doubtless continue in the course which it has pursued, and will give still ampler proof of the spirit by which it is animated. It will still seek to illustrate the best characteristics in thought and sentiment of the Reformed Churches, and the love of truth and righteousness which has burned in the hearts of their people. In looking towards the future we should carefully consider how the Alliance should stand in relation to great interests which, with the Divine blessing, it has in its power to aid and promote. The field here is large, for we all wish to see the Alliance useful in the highest degree and in every way possible. Let reference be made to two or three directions in which valuable service may be rendered by it to the Kingdom of God.

The Alliance will endeavour to bear its part in the *maintenance and defence of Divine truth*

as made known in Holy Scripture. These Churches are united in the Alliance by a bond of Scripture doctrine. The Confessions of the Reformed, while showing characteristic differences, are one in the great essentials of the Christian faith. The Alliance, no doubt wisely, declined to formulate the Consensus of the Reformed Confessions, unwilling even to seem as laying a new ecclesiastical foundation, or as claiming for itself any Church authority. It does not pass judgment on the theology of papers read before it or of statements made in its discussions. Members of Council will courteously but freely express dissent from opinions in which they may not concur, but the Council itself pronounces no decision. This body is not a larger General Assembly, nor do we wish to invest it with a judicial character, even were that possible. We are united, however, according to our Constitution, on the basis of the Reformed Consensus, and there is no indifference to truth implied in the abstention from dogmatic judgment to which reference is here made. We all recognise the obligation laid upon us to "contend for the faith which was once for all delivered unto the saints." That faith is too important for any Christian organisation to set little store by it. "By the Word of God, which liveth and abideth for ever,"

men are "born again"; by this true Word they are sanctified, and in every believer the Word of God should "richly dwell." Everywhere the New Testament represents the formation of Christian character and qualification for Christian service as inseparably connected with the action of divine truth. The prevalence of this truth shall bring in the Millennium; for then "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

I refer to something much higher than the argumentative defence of what is distinctive in our own theology. For we well know that a zealous vindication of the tenets which distinguish one Church from another is not always accompanied by that fervent love of the truth of the Gospel and profound submission to it which should be found in the disciple of Christ, of whatever denomination. A faithful man or a faithful Church will, doubtless, be faithful in that which is least, as well as in that which is much, and no one merits commendation for setting lightly by anything which he believes to be taught in the Scriptures; but there are truths to which Scripture has given, as it were, a first place—truths which enter immediately and deeply into life, and the obscuring of which means spiritual leanness, or even death. These we should hold and maintain with intense con-

viction, and for the propagation of these the entire power and resources of our Churches must be pledged,

Can we, then, through a body such as this Alliance—a body without ecclesiastical standing or authority—accomplish anything towards making the whole doctrine of the Bible regarding the Father and the Son and the Holy Ghost more real and precious to us all? Is this organisation fitted to help and encourage us in "holding fast the faithful word as we have been taught"? Surely it is. If in our meetings and all our action expression is given to what is highest in Christian sentiment and conviction, the Alliance, we cannot doubt, will contribute to that important end, and in striving to ensure a useful future for it we shall keep that end steadfastly in view. To have this aim ever before us implies no suspicion as to the soundness in the faith of any Church or any element in the Alliance: it comes of our estimate of the supreme value of revealed truth; and our strong desire to make more real to ourselves that knowledge of the Father and the Son which is eternal life will ensure such an aim.

To conserve the fruits of the Reformation in its restoration of doctrine is an aim of a very high kind, and such an aim the Alliance is well fitted to promote. It has prepared no creed, it

exercises no censorship in matters of faith, but through the fellowship of the Churches for which it provides it binds these Churches more closely together in both faith and love.

To many the Reformation means the vindication of liberty of conscience in religion, and but little more. *We* well know that the great movement which formed our Churches, while it did free us from Roman bondage, was above all the recovery of the Gospel. It was a great revival of religion. Its true leaders and representatives were men of strong faith and eminent piety, whose supreme object was to restore the true teaching of Scripture, and especially to enthrone the great doctrine of Justification by Faith alone—to do this, not merely in the interest of theological science, but that "the word of the Lord might have free course and be glorified." For the condition of things in the unreformed Church was this: There were here and there select souls to whom the truth was revealed, and who lived in communion with their Lord; but superstition and formalism so prevailed that the fountains of truth were nearly choked, and the living word was little known. The Reformation opened these fountains afresh, it proclaimed with strong conviction the evangelical doctrine and the result was as life from the dead. No true history of the Reformation can

be written which does not set in the foreground its character as the restoration of the Gospel and of vital Christianity. The greatest honour which belongs to the Churches of this Alliance is that they have continued the work of the Reformation, in faithfully proclaiming that truth the knowledge of which makes men free indeed. And shall we not deem this the noblest work which the Alliance can propose to itself—that it should assist in preserving, and entering into full possession of, the great heritage bequeathed to us by the Reformation—should strengthen and encourage us not merely in holding fast the deposit of sacred truth, but in taking it to our heart, and in using it for the regeneration of mankind?

In vain shall we meet from time to time in this Alliance to take stock of our resources, to hold discussions on interesting theological questions, and to enjoy fraternal intercourse, unless the results be made to tell upon the life and activities of our several Churches. We have no fear as to the permanence of the Alliance and its place in the affections of the Churches if it shall make itself felt in widening their sympathies, in promoting brotherly love, and in disposing them to value still more highly those great truths by which men live. No religious organisation can re-

main in favour unless it is felt to serve some practical end. Did the influence of our Synods and General Assemblies cease when their sessions close, our people would take little interest in them; but as their proceedings tell upon the life of our Churches during the whole year they are considered important, and their proceedings are regarded with interest. The Alliance does not claim to be an Ecumenical Council of the Reformed Churches, but if it shall in any measure help to strengthen the faith, and love, and zeal, and unity of these Churches in Christ's service, it will do practical work of great value and of urgent necessity at the present time.

The Reformation rendered very important service to religion in its testimony concerning *the nature and office of the Church.* In the Roman Communion the sacerdotal idea had been fully developed. The Church and the priest came between the soul and God. Grace was conveyed—so it was taught—through priestly mediation, in a sacramental channel. The blessed, though awful, truth that God deals directly with the individual soul was sadly obscured, and religion was resolved very much into the performance of ceremonial acts prescribed by Church authority. Thus God was put far off into the terrible darkness, and the

spirit of sonship was hardly known. The restoration of Scriptural teaching at the Reformation brought deliverance from this baleful misconception of the place and function of the Church. To the Reformers the Church was certainly a divine institution—the greatest instrument which Christ employs in extending His Kingdom; but it could not act as mediator between God and man.

The Reformed Church has been called to oppose sacerdotalism, not only in Rome, but also, alas! in Churches which withdrew with it from the Roman obedience. On ground once redeemed from Romish error sacerdotalism has, in our day, reached a development almost as complete as that witnessed in its original home. This is a sore affliction in the Christian Church; for in any age and in any communion sacerdotalism, though it surrounds itself with a halo of seemingly religious sentiment, is a real antagonist of true Christianity.

The Reformed Churches, therefore, have the obligation still resting upon them of faithfully representing the character and office of the Church of Christ, in opposition to every priestly theory of the ministry, every theory and practice at variance with the fact that Christ is the only Priest, and that through Him we have continual access to the Father,

who Himself loves us. While we regret the teaching which would ignore the Church, we must earnestly protest against the dangerous error of putting the Church in the place of the Lord. And there are no Churches, we may confidently say, which from their history and characteristics are better entitled to oppose sacramentarian error than the Churches of this Alliance. To testify on behalf of an evangelical view of the Church is an obligation distinctly resting upon them. This duty they will not neglect, and it will be performed in the spirit of love.

The Alliance was not organised in order directly to promote *organic union* among the Churches which form it, or even of those of them which are found on the same territory. Refraining from all express efforts on behalf of union does not, however, imply indifference towards *a more perfect manifestation of the unity of His disciples for which the Redeemer prayed*, nor acquiescence in the view that the spiritual union of Christians is all that the Lord desires, and that their visible union in Church fellowship is of little account. Rather, I am persuaded, does the Christian heart long for the time when union in the Spirit shall represent and complete itself in the perfect visible unity of those who love the Lord and look for His glorious appearing.

We all rejoice in the closer fellowship and heartier appreciation of each other's work which the Alliance has furthered among the reformed Churches holding the Presbyterian system. We sometimes wonder how these Churches could, for the most part, have remained for more than three centuries comparative strangers one to another; and we thankfully recognise the benefit conferred upon us by the large-hearted fathers who led in the movement which issued in this Alliance. They now, most of them, enjoy the perfect fellowship of heaven. Could any message from them reach us, would it not encourage us to draw still closer the bonds of brotherhood, to cultivate still more earnestly the spirit of love and of helpfulness, to dwell even more than we yet do on the great things in which we are entirely one? Would they not tell us that the pursuit and the maintenance of truth are never hindered, but always helped, by the cultivation of brotherly love and by co-operation in the service of the Lord? We dare not suppose that the Alliance has accomplished all that should be sought in regard to our unity in the Kingdom of God. Undoubtedly, more may yet be attempted in bringing us closer together in mutual helpfulness, in succouring the weaker members of the

body, and in making the welfare of all the Churches in the organisation an object of more vital interest and concern to all. Is it not possible to do something farther in strengthening throughout the entire body of Reformed Churches the sense of a common life and heritage, in giving fuller expression to brotherly love, and, may I not add, in *preparing the way* for incorporate union on a larger scale than we have yet seen?

But the Reformed Churches have always recognised the legitimacy of the *Evangelical Churches which are not of their order.* Their Confessions take truly Scriptural ground on the doctrine of the Church. The Reformed would all heartily assent to the statement that the "Visible Church which is Catholic, or universal under the Gospel, consists of all those throughout the world who profess the true religion, together with their children." To take other ground would, indeed, imply a radically false conception of that society which is the body of Christ, and in which, through His Spirit, He ever dwells. To govern our definition of the Church by anything appertaining merely to its outward form is to put the flesh in the place of the Spirit, is to offend grievously multitudes of God's children, is to do indignity to the Holy Spirit, who has placed His seal

upon those whom we would thus refuse to acknowledge as brethren. To act thus—let us say it plainly—is to commit sin; and it is vain to look for the highest efficiency in the Lord's service, any more than for expansive charity among those who decline to acknowledge their Christian brethren. We are thankful that the Reformed Churches have escaped and repudiated so great an error.

But our whole duty towards other branches of the Christian Church is not discharged in assenting to a correct definition of the Church. The question is, Do we cherish all the feelings and observe all the conduct towards every part of the universal Church to which brotherhood binds us? Our interest in the work and welfare of the whole Church of Christ should be genuine and deep. It were unreasonable to say that we should have no special affection for the Churches in which our names are enrolled; but never should we forget that all the redeemed are members of one family, have the same essential spiritual characteristics, are engaged in the service of the same Master, have the same hope of their calling, and shall be manifested as perfectly one when this hope is fulfilled. These are good reasons for the recognition of all true brethren, and for habitually cherishing towards all branches of the Church of God

sentiments of affection, and for heartily seeking their prosperity.

It is a pleasure to the Alliance to have given attestation, through deputations sent to bodies of Christians not connected with it, of our recognition of the principle that all the faithful are one body, and to have received similar proof that our sentiments are reciprocated. We shall, doubtless, continue thus to manifest our belief in the unity of the body of Christ. But is it not possible to attest still more decisively and effectively our conviction that the Church of Christ is essentially one? That we should exhibit to the world sure evidence of our sincerity in defining the Church as we do in our Confessions is not a matter of minor importance. Our conception of many fundamental doctrines, *e.g.*, of regeneration, of faith as uniting us to Christ, of the indwelling of the Spirit in all believers, is inseparably bound up with our conception of the Church. The full recognition of Christian brotherhood, irrespective of denominational lines, must not therefore be thought of as a merely amiable thing, of little practical importance—a thing which receives sufficient attention in the complimentary words spoken on some public platform. When false and pernicious views are abroad — more widely,

perhaps, than since the Reformation—on the doctrine of the Church, and, by consequence, false conceptions of the way in which the divisions of Christendom must be healed, it behooves us to testify as emphatically as possible to the teaching of Scripture respecting the unity in the Lord of all believers, and the duty and privilege of unreserved mutual recognition on the part of the Churches.

How greatly we should rejoice to see the visible Church reflect more perfectly the unity which, of necessity, belongs to the Church invisible! And if any progress is to be made towards that happy result there must, first, be a true conception of the Church's essential nature and characteristics, as well as an increase of the love which longs for closer fellowship with all who are children of the same Father and heirs of the same inheritance. Whether the visible union of the Church shall ever be completely effected on earth it may be impossible to predict, but it is not the less our duty prominently to hold forth the true idea of the Church, as embracing "all who profess the true religion." I am sure of this, that our bond in the Alliance, far from lessening our interest in Churches not Presbyterian, has an opposite tendency, and that the tone of our proceedings in these Councils is consistent

throughout with affectionate regard for our brethren in all the Churches. The Evangelical Alliance has done not a little in bringing the Churches into more intimate relations, and even in combining their forces for certain practical purposes. The spirit of *this* body is in harmony with that of the Evangelical Alliance; for while the Reformed Alliance has aimed primarily at bringing the Reformed Churches of the Presbyterian order nearer one to another, I venture to affirm that it has helped us to realise more perfectly the unity of the Church of God, and to dwell more on the things in which the followers of Christ are one than upon those which separate them. What both Alliances seem to need is an increase of distinctly practical work to do in which their energies may go forth in loving service to the brethren and in support of the weak.

I have thus sought briefly to indicate the relation of the Alliance of the Reformed Churches to certain important interests which it is fitted to serve—certain important questions which it cannot overlook. The spirit in which it should do its work must be learned from our Master, Christ. Any good which it may accomplish will be due to the presence of our Lord with us. May the pro-

motion of His Kingdom be our direct and earnest aim in every part of our proceedings!

As we lose in our meetings the counsels of those eminent servants of Christ who did so much for the Alliance in its earlier days—who gave elevation to its discussions and breathed into them a spirit of wisdom and of peace—we increasingly feel that we must trust entirely to divine guidance, if we shall rightly carry forward this work. But the needed help will not be denied if sincerely sought; and though fathers and brethren whose voices we delighted to hear are not with us, the promise will be fulfilled, "Lo, I am with you alway, even unto the end of the world."

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